

THE
Morning-Watch:
OR, A
Spiritual Glass Opened.

WHEREIN
A Clear DISCOVERY is made of That
which lies in Darknesſ, from whence WARS, CONTEN-
TIONS, and DESTRUCTIIONS do arise
concerning a professed

RELIGION.

With a few words of tender Counsel
Unto the { Pope, } Independent
 { Prelate, } & Baptist,
 { Presbyter, } &c.

That they may all watch to the Morning, and in the Glass be-
hold themselves, and try their Principle and Practise, and see whose
Image it bears, and whether it be the same Principle that the
Saints vvere guided by, and the same Practice that they walk-
ed in, that none may lye any longer in darknesſ and be deceived;
but all may come in one spirit to be gathered, and into one
body baptiz'd, where Love and Life, Peace and Eter-
nal Unity is truly enjoyed and posſeſſed.

By one vwho travels for Israel's Freedom, William Smith.

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near Aldersgate, 1660.

THE READER

Let me now tell you about the first time I ever saw a dragon. It was a very dark night, and I was walking home from school. I heard a loud roar coming from behind some bushes. I turned around and saw a large, scaly creature with wings and a long tail. It had sharp claws and teeth. I was so scared that I ran as fast as I could. The dragon followed me for a while, but eventually it disappeared into the darkness. I never saw it again, but I will never forget that first encounter.

To the READER.

READER,

SHe Way of Life, or the Way of Death, is the Choice that all people make, and are found walking in. The Way of Life is strait, and there be not many finds it; the Way of Death is broad, and many walk therein. Therefore is it of concernment for thee to examine thy present state, and to be careful in what way thou walkest, least suddenly thou fall into danger; for God would not have thee perish, nor to go on in the Way of Death, but would have thee turn and depart out of it; and for that end hath he freely made manifest in thee, a measure of his Spirit to discover it, that thou mayst see the danger, and escape it; and that thou mayst not run into it, and destroy thy self; and that is in thy Conscience placed, which truly tries thy wayes and doings, and doth not let an evil thought, word, or deed, go unreproved; that is the Light of Christ which thou art enlightened withall, and lets thee see that when thou art at liberty in the flesh, and satisfying the lusts of it, thou art in the broad way that leads to destruction; & it reproves thee for it, & calls thee to turn and depart out of it; if thou walk in pride, drunkennesse, covetousnesse, envy or malice, in scorn or disdain of others, the Light of Christ doth reprove thee in thy own Conscience for such things, and calls thee to abstain from them; and this is the broad way, that leads to destruction; all that walk in it, and will not turn from it when reproof comes, they destroy themselves, and will perish in their gain-saying: Therefore whilst the Lord is visiting thee in his tender mercies, har- den not thy heart against him, nor reject his counsel, but be diligent, and ready to receive us, and in the quietness of thy mind attend to the Word near thee, which is in thy heart, and in thy mouth, that thou mayst obey it, and do it; for it is Gods gift unto thee, and stands a witness for God in thy Conscience; it is Life, and the Life is the Light, and the Light breaks forth in thee, and makes manifest unto thee the secrets of thy own heart, and lets thee see all thy thoughts, whether they be good or evil; and thou canst not hide thy Counsel from it, nor cover any intent so close, but it will find it out: This is God's Love

unto thee, who hath given his Son for thee, that thou in him might believe, and have everlasting life: Wait in his fear, his counsel to know, and his leading to follow, and he will bring thee to the strait Way, and open it for thee to walk in, and he will judge and condemn all that in this world must not enter, and be willing this day in to the Death, where God's Wonders then will behold in the deep. And this is the straitness of the Way, and the Ground why so few findes it, and walks in it, Because that flesh and blood must not enter, but be judged down to dead: Therefore Reader, be diligent to finde out thy present state, and to know the Way wherein thou art walking, and do not deceave thy self by crying Peace, when sudden destruction is near at hand; and be not secure with a talk of God and Christ, but wait to know them, and speake not of Faith and Grace, until thou have them, for there is thou deceyest thy self, and the Enemy blinds thy mind in a secure place.

So unto that of God in thee which is pure, I direct thee, that thou mayst know the Leadings and Teachings of it, and believe in it, and know it well, and it will bring thee to know these things that concern thy own Peace: And in the measure of God manifest in thee, read this following Treatise, and it will keep away that mind that envies Knowledge, and would be feeding upon Knowledge, which the Lord forbids; or if any thing arise in thee which would be angry or envious, the Light of Christ will judge her down and will keep thee low in the meekness and patience to read and understand, and if any thing seem hard unto thee whilst at present thou mayst not have clearance in it, let it alone until he day declare it: And be not hasty to know, nor rash to judge in that which cannot discern it, but be still, & cool, and sink down, and wait in patience until the appointed time. And this is published in the service of Love for thy sake who errer for want of knowledge, and is not come to talk in the way of Understanding, that thou mayst be informed of the subtill workings of the Enemy of thy Peace, and to know a part in that which gives Domination over him, which is CHRIST JESUS THE LIGHT of thy Conscience, unto which I am made manifest, who travell to relieve the needy, and to ease the oppressed ones, that the feeble may be strengthened, and all that breash after God may be saved with the day of his Merit: My Friendship is to thee and all people in the Tribe of God.

W.S.

THE

and the day past, and the night cometh, and no man knoweth what hour the Son of man cometh: but the knowledge of that belongs unto the Father.

MORNING WATCH,

GLASS Opened, &c.

AWAKE, Awake all people; Arise, lift up your eyes, watch to the Morning, the Day is come, and the glory of Israel is risen; all things is manifest as they are; Darkness is dangerous, and the Ways thereof leads unto Death, Why will ye walk therein? And why will ye dye? Dye people! Everlasting Mercy from the Lord God is held forth, that none might be lost, but all might be saved. Bow down your ear, and heart be diligent, and incline; for that is come which was before the Subtlety, and that is manifest which in the beginning made all things, and was before the Serpent prevailed, or before that sin or death entered; and this is God revealed in his tender mercy, and hath visited many therein, whose Understandings are opened, and their eyes enlightened to behold the way of life, and they are come to that which was before the World was made, and knows a part in that, which was Moses life, whose understanding was opened to see to the beginning, and beheld God's Eternal Power in the Creation, and the movings of his Spirit upon the face of the Waters, and his bringing Light out of darkness; and when this was opened to his understanding, and he had seen it, then he declared it, and it was written, and that which was written, was called Scripture; but that which Moses declared, was the Word of Life, which

which was in the beginning; and this Word was with God, and was God; who said, *Let there be Light;* Gen 1.3. (mark) God laid it, this was the Word; the thing was done, and came to pass; Then God saw the Light that it was good, and he called the *Light Day*, and the *Darkness* he called *Night*, and the *Evening* and the *Morning* were the first day, Gen 1.5. (Mark this;) The Word saith, *Let there be Light*, and the *Light* was brought out of *Darkness*; so the *Morning* was come and the first *Day* was created in the *Eternal Word*; and pro this *Light* was *Moses* gathered, and had his *Understanding* opened, that he could see to the *Beginning*; and behold the *Works* of God in the *Creation*, which was wronged, and brought to pass before his time upon the Earth; & there was no *Tradition* to give him the knowledge of it, but the *Light* which shone out of darkness in his heart, in which he was gathered unto God, and had union with his *Life*; and in the *Life* revealed, *Moses* had clearness in his *Understanding* to the *Beginning*, and beheld the six *dayes Work*, and the *Creation* finished; and also the *seventh Day* in which God rested; He beheld man in his *Innocency* and *Vrightheness*, and saw the *Image* in which he was created, and the purity and glory in which he was formed; he beheld the *Habitation* in which he was placed; and he saw the covering with which he was clothed, and in which he stood before the *Creator*, and was not ashamed; he beheld *Paradise*, and all the *Trees* of the *Garden*, and saw what was allowed unto man for *Food*, and what was forbidden; He beheld the *Serpents* subtlety, and his deceitful working, and saw how he entered, and how he prevailed over man; he beheld how he drew & enticed man's mind from his *Obedience* unto God; and he saw how man fell, and degenerated from the *Power* that had made him; and he beheld the entrance of sin and transgression, and saw the *Curse*, and *Death* that came over all men in the Fall; he beheld and saw the *Love* of God open, and the *Seed* of the *Woman* promised to break the *Serpents* Head. Thus was *No* understanding opened in the *Light*, that shone out of darkness, which was manifest within himself, in which the *Morning* appeared; and the *First Day* did break unto him; then in the *Light* he read thorow the generations

nerations that were before him, and declared of their states
 and conditions, and of their ways and doings; and that it
 was written, and became Scriptures; (Mark.) It was not Scrip-
 ture before Moses had declared it, and what he hath decla-
 red, and what is written, is true, and given forth by him in
 the Power that made all things manifest to him: So he decla-
 red of *Adam*, and of his innocent state, and of his Fall, and
 of his driven-out state; he declared of *Cain*, and of his Sac-
 rifice, and of *Abel*; and of his Sacrifice; he declared of the
 Flood that came upon the World of the ungodly; and of
Noah a just person, who with his Sons and Daughters were
 preserved in the Ark: He declared of *Abraham* the Father of
 the faithful, and of the *Covenant* that God made with him
 and his Seed forever; he declared of *Ishmael* and *Isaac*, of
Esau and *Jacob*; and through all the generations that had
 gone before him; and he did not receive these things by *Tran-*
sition, or by any knowledge that came *without* him, but as they
 were opened and made manifest *within* him, where he beheld
 and read them in the Light and Life by which all things were
 made and created, and into which he was gathered and uni-
 ted. This is that *Mos* whom God sent into *Egypt*, to bring
 up *Israel* his chosen, who with mighty Signs and Wonders de-
 livered them from under *Pharaoh's* Power, and was a Leader
 unto them, out of *Egyptian Darkness*; and from under the
 heavy Tasks that they were oppressed withal: He received the
Law at *Mount Horeb*, and he wrote in *Tables of Stone*, that
Israel might know the *Statutes* and *Ordinances*, which the Lord
 required that they should observe and keep, and that they
 might obey the Lord their God: this was the *Covenant* which
 God made with *Israel* in those days, when he brought them
 out of the Land of *Egypt*; and it was committed unto
Moses, who was made a Minister of it, and taught the people
 to observe and do it, that they might possess the Land which
 the Lord their God had given unto them, and that they
 might not forget the Lord, and his Benefits: And this was
Moses' Ministrion, for the Law came by him; howbeit this
 Ministrion was not the Thing itself, neither could make
 the comers thereunto perfect; yet in its time was glorious,
 and

and was a true *Figure* and *Shadow* of him that was to come, which afterwards was to be more fully revealed, whose glory exceeded, and Moses Ministratiōn was but a Type of him, and a School-Master to bring unto him, who was before the World was; and it held forth, though more darkly, as in a Glafs, the glorious appearance of CHRIST the Word of God, and Power of God, who was yet to come, and to be made manifest and revealed, of whom Moses truly prophesied, when he said, *A Prophet shall the Lord your God raise up unto you like unto me; him shall you hear in all things; and who will not hear the voice of that Prophet, shall be cut off from amongst the People:* (Mark:) They were to be cut off that would not hear the voice of him of whom Moses prophesied, who was yet to come, and to be the end of the Law for Righteousness, and to be the fulfiller of it, and to save and redeem from under it, seeing that no flesh could be justified by it, because of the weakness and unprofitableness of it, and because it was a Ministratiōn of Condemnation unto such as did not continue in all things written therein, therefore Moses testified of him who was to be raised up, and directed all to hear his Voice, whose Ministratiōn was to bring in Everlasting Righteousnesse, and to redeem from under the Bondage of the Law; and this was Moses Testimony unto CHRIST the Power of God; and he did not direct People to look at any thing, or hear any thing that was written before his time, but to look to Christ, and to hear his Voice, that they might come to that which made the World, and was in the beginning, with whom Moses had then crenunion, and felte his life, and beheld the Excellency of his glory, which was still to be revealed; and both the *Law* and *Prophets* bear witness unto him, and the Scriptures throughout testifies of him, and declare his unchangeableness, who through all abides the same; what he was in the beginning, he was the same to Moses, and to David, and all the Prophets, and Holy men of God, who all received a measure of his unchangeable life, and were thereby inspired; and as that in them moved so they spake and declared, and their Testimony agree in one; for they were all come to that which was in the beginning, and all declared the same thing according

ording to his manifestation unto them, that from Me w^t his
 till John, all the true Prophets bore their Testimony unto
 GOD BY THE POWER OF GOD, whom they knew soe surely,
 given of God to be a *LIGHT* and a *LEMDER*, that he
 migh^t be salvation unto the ends of the Earth; & as they rece-
 ved, they Ministred, and truly testified of his Power, and
 what they knew him to be made unto them, so they declar-
 ed of him, and witnesseth him to be a King, a Judge, a Lamb
George Rook, a Purvys, a Dallwarr. And so according to the
 Manifestation they Ministred, and not by Tradition or Cu-
 stom, That the Testimony of John agreed with the Testi-
 mony of Moses, and they both witnessed the same Thing,
 and had Union with the same Life; So John was come to
 that which was in the Beginning, and in that he was the
 greatest of all the Prophets, and was sent of God to prepare
 the Way, and to make the Patches streight; for he was near to
 be revealed in glory, of whom Moses and the Prophets had
 testified; and John declared of the Word which was in the be-
 ginning, by which all things were made; And he certified,
 That in the Word there was Life, and the Life was the Light of men,
 John 1: (mark:) The Word in the beginning was the Life and
 Light of men, by which all things were made: This was his Te-
 stimony who was sent of God to bear witness unto the Light;
 and he did not declare of another then the holy men of God
 had done the same, that Moses and the Prophets had testified
 of; and he was sent of God to bear witness unto this Truth
 which was in the beginning, and he did not testify of that
 to be the Light, which Moses and the Prophets had written before
 him; neither did he testify of himself to be the Light, but
 that is the true Light (saith John) that enlightens every man that
 comes into the world, John 3:9. Here was the Light shone out of
 Darkness in John the Morning and the first Day was come unto
 him, as was unto Moses, and he beheld his Glory as the
 Glory of the onelybegotten of the Father, full of Grace and
 Truth: Then God sent him to bear witness unto the
 Light which in him was made manifest, that all in the Light
 might believe; and he called unto others to behold him, and
 said he was the Lamb of God, and was come to take away

the sins of the World, John 3.29. (Mark:) He beheld him and his Glory, and felt his Power, and what his Power tooke away; then he declared him as he knew him, and not from any Tradition or Writing before him , though then there was much written which did truly testifie of him. Weigh this Truth all ye Priests and Professors , and ponder it in your hearts, Have you beheld Christ , and seen his Glory whose Name in Words you declare? Have you felt his Power to take away your sin ? If yea, then why do you teach for Doctrine mens Traditions, and build upon other mens labours, and stretch your selves beyond your own measures, running into the Lines of what others have written ? And if nay, then how dare any of you make mention of his Name , or speak of his Glory, or of his Power, seeing you have not beheld him yet made manifest in your selves ? You are not sent of God, no not one of you, who cannot witness in some measure, the glory of the onely begotten of the Father revealed in you : Therefore let all flesh be silent , and the mouth of Iniquity for ever stopped, and let none speak more of Christ , or his Glory and Power, then they know a measure of his Life made manifest in their mortal bodies, by which they come to know their sin taken away; For John testified, that the giving forth of the Law was by Moses , but Grace and Truth came by Jesus Christ , John 1.17: (Mark:) Grace and Truth was come unto John by Jesus Christ , and he had beheld and had felt the Virtue of it, by vwhich Moses Administration was fulfilled in him : And this is John's Record, who was sent of God to bear Witness unto him in whom is life, the same vwhich was in the beginning , of whom Moses testified, that so their Record agrees in one, and their Testimony is unto the same Life in Unity; for they were gathered unto Him who was in the beginning , and was made manifest through Generations to be a Light and a Leader, and all that believed and obeyed him, had Life Eternal in him: And this is he that was made under the Law, to Redeem them that were under the Law , and in fulness of time came and was made manifest to Israel, and was the end of the Law for Righteousness, unto all that did believe; and so he fulfilled the

the Ministrations of Condemnation, which could not justify any because of its weakness; & he brought in a Ministratio[n] of Righteousness, which did exceed in Glory; And this was the Word in the beginning, which became flesh, & dwelt amongst them, & they beheld his glory, and received him; and as many as received him, unto them he gave Power to become the Sons of God, even to as many as believed in his Name: And John preferred him before all, saying, *He that comes after me, is preferred before me, for he was before me, and his shoe-latches I am not worthy to unloose: I baptize with water, but he shall baptize with the Holy Ghost and with Fire, whose Fan is in his hands he must encrease, but I must decrease,* saith John. And when he came and was made manifest unto Israel, of whom Moses and the true Prophets had testified, and whose Glory they saw was to be revealed, he Minis-
tered forth of his own Fulness, and of his Fulness they received, who upon him waited, and in him believed: Then he confirmed the Testimony of all the Holy Men of God, saying, *I am the Light of the World, he that followeth me, shall not walk in darkness, but shall have the Light of Life,* John 8.12. And this Testimony the Pharisees could not receive, but told him he bore Record of himself, and his Record was not true: These were the wise Generation, and the Scripture-learned ones in that day, who had the Law and the Prophets read amongst them every Sabbath, and yet did not behold his glo-
ry when manifest amongst them, of whom Moses and the Prophets had testified; nor did not believe his own Testimo-
ny, who spake the Things that he heard and received of the Father: Mind this all you wise people of this present Age, who are wise in your own eyes, and hears and reads the Testi-
mony of the Prophets, Christ, and the Apostles, and is search-
ing the Scriptures from one end to another, and yet you come not to him, nor cannot receive his Testimony of whom the Scriptures do declare, & in whom is life: Now there was a poor people in that day, that did own his Testimony, and received him, and believed in him, and became followers of him, though by the Wise, and Mighty, and Noble, he was despised and rejected: And those that followed him, were made Witnesses of the Works and Miracles which he did whilst

whilst he was in that Body prepared and they beheld great and mighty things done by his Power, the Dead raised, the Lame restored, blind Eyes opened, deaf Ears unstopped, the Tongue of the Dumb unloosed, Lepers cleansed, Devils cast out, with many other Signs and Miracles which in the days of his Flesh was done by him; And when the Work was near finished which the Father had given him to do, and the time of his Departure drew nigh, and that he was to leave them who believed in him, and were Followers of him, all things drawing near an End, he said unto them, It is expedient that I go away, that I may send you another Comforter to abide with you for ever, the Spirit of Truth, which the world cannot receive: And when he had finished, he departed from them, and left them, and entered into the Glory that he had with the Father before the World began, and sits at his Right Hand in the highest Heavens, Principallities and Powers being subject to him. This is he that doth redeem and save his People from their sin; and there is not another Name given whereby any can be saved; but the Name of Jesus. And after he was taken up from them, and was ascended, then did they wait for his Promise to be fulfilled; and they tarryed in Jerusalem, and waited until they were endued with Power from on High; and he did not leave them Comfortless, but in his Faithfulness he came unto them, & fulfilled his Promise, and poured forth his Spirit upon them, & they all spake the wonderful Works of God; then they preach his Name from City to City, and published Salvation in his Life, and so they Witnessed that which they received in the pourings forth of the Spirit, and they were made able Ministers of the Spirit, and in the Spirit the things of God were unto them revealed, and they then laboured and travelled, that others who were Strangers and Aliens unto that Life which in them was revealed, might be gathered and brought to have union with it: So their Ministry in the Spirit was to turn people from Darknesse to the Light, and from the Power of Satan unto the Power of God, that they might receive forgiveness of sins; (mark) There must be a coming from Darknesse to the Light, and from Satan's Power unto the Power of God, before that

sin be forgiven, or transgression blotted out; And this is that which so many want, they want the Light and Power of God, and lyes in *Darknesse*, and under the Power of *Satan*, so their sin remains, and they live in it, and sayes it must be so whilst they are in this World; and they come not to that in which sin is forgiven and done away : And so people preach and believe in another Doctrine and Gospel then they preached and believed in , who vvere Witnesses of his Majesty , and were true Labourers in the Gospel who converted and gathered many unto God, who sometimes were afar off from him; and many came out of *Darknesse* to the *Light*, and from under *Satan's Power*, unto the *Power of God*, vwhich vvas the Gospel that they preached, and laboured to gather people unto; and all that believed and received their Testimony, set to their Seals, that God is true; and Witnessed Salvation and plentious Redemption in the *Light* and *Power of Christ* , and they knew the *Gospel*, and *Life*, and *Immortality* brought to light by it ; and then they stood in the sanctification of the Spirit , and knew the Povver of it in their *Inward parts*, and their hearts vvas by it purified , and they were made Saints of the Most High, and they all had their Life in one Spirit, according to the Measure received, and in the Spirit they served and Worshipped God Day and Night, and their Worship and Service he accepted; these were the faichfull in *Christ Jesus*, vwho had crucified the Flesh with all the Affections and Lusts of it, and vvere born of the Spirit into a *new life*, vwhere they Witnessed the Work of Regeneration and Renewing in the Power of God : And then there vwas Epistles written unto such to edifie and comfort them , and to build up and strengthen them, that they might stand in the Faith vwhich they had received , and in the Faith resist the Devil, and all his fiery Darts; and so by Faith in the Power, they Witnessed the World, and Flesh, and Devil overcome, and Victory obtained over all the Povvers of *Darkness*, and in the Povver they vvere kept, that the Wicked one did not touch them : So these vvere exhorted to stand fast in the Liberty vnder which Christ had made them free, and and not look back again, to be entangled wvith a yoke of Bondage,

*Gal. 5.1. (Mark:) their Liberty was in Christ, and he had made them free, and they were come out of bondage, and were not to look back again, least they should be entangled; these had the Mark before them in the Light, and was to press forward, and not look back again ; and the knowledge of the glory of God was given unto them in the Light which shone in their hearts, 2 Cor. 4.6. (Mark.) The Light was in their hearts, by which they came to know God and his Glory ; and they that did not believe in the Light which was manifest in them, they did abide in Darknesse, and the God of this World blinded their minds, and kept them from the Light of the glorious Gospel of Christ, 2 Cor. 4.4. (Mark.) The Light was there, but they believed not; So the God of this World ruled over them, and kept them from it ; but unto those that did Believe, it was the Mighty Power of God unto Salvation; and by it were they gathered unto God, and had fellowship with him & one another: So had they the true knowledg of God being in the Light gathered into fellowship with him; then they testified, *That God is Light, and in him is no Darknesse at all,* 1 Joh. 1.5. (Mark) This was John's Message which he had heard of him, & declared unto the Saints, *That God is Light, & in him is no darknesse at all;* and those that say they have fellowship with God, and walk in darkness, they lye, & do not the Truth, but who walk in the Light, as he is in the Light, they have fellowship one with another, and the Blood of Jesus Christ his Son, cleaneth them from all sin; And this is John's Testimony unto the Saints gathered in the Light; and then he exhorted them to abide in it, and walk in it, and receive the Teachings of us; For faith John, You need not another Teacher, but the Anointing which you have received of him, and abide in you, (Mark;) the Anointing which the Saints had received, & did abide in them, and they needed not that any man should teach them, but as the same Anointing taught them all things, and is truth and no lye, 1 John 2.27. And in the Truth received, they lived, and it did abide in them ; and by the same Spirit of Truth were they led into all Truth, and had Fellowship and perfect unity one with another in the Truth, and they were dear and tender over one another, and loved one another with an unfeigned Love ; and these were they that*

that were born of God, and were Children of the Light, and of the Day; and they were not of the Night, nor of Darkness, but out of that state were redeemed and saved by the Power of Christ, and in his Light they were led into the holy City, which John in the Spirit saw descending out of Heaven from God, having the glory of God, and her Light was like a Stone most precious, and the City had no need of the Sun, neither of the Moon to shine in it, for the Glory of God did lighten it, and the Lamb is the Light thereof, and the Nations of them that are saved, shall walk in the Light thereof, and the Kings of the Earth bring their Glory and Honor into it, Rev. 21. (Mark) all that are saved must walk in the Lambs Light which shines in the Holy City, and thither the Kings of the Earth must bring their Glory and Honour, and all must be laid down at the feet of him who reigns for ever; for unto the Lambs Power must all be subject, he is greater than all, there was none before him, neither is there another after him; the Alpha and Omega, the Beginning and the Ending, the First and Last, Rev. 22. (Mark:) I am Alpha and Omega, the Beginning and the Ending, the First and Last: And here Moses and John meets in unity, and their Testimony agrees in one, and all the Dispensations and Administrations did hold forth this excellent Glory which unto John was revealed in the Spirit; and from the beginning to the end of all that is declared and written in so many Words, it is but a Testimony of him whose Name is called the Word of God, Rev. 19. (Mark,) The WORD is his Name, and it was in the beginning, and by it was all things made that are made; and all the Holy Men of God received it, and had a part in it, and by it they all obtained Life, and they testified that there was not another Name given whereby any could be saved: And this is declared in Words, and is called Scripture of Truth; but is not the Word whereby Life and Salvation comes; For that was in the Beginning, and is the same this Day, and abides for Ever; CHRIST the Power of God, the Salvation of God, without any variableness or changing; and what Moses saw him to be in his time, John saw him to be the same in his time; and as he was made manifest unto them, so they testified of him, and exalted him

him above every Name, and laboured to gather people unto him; and many believed in him, and were united to him, and by one Spirit were baptized into one Body, and had fellowship and communion in one life, and in the Spirit they worshipped God with one accord, and served him with one consent: And this was glorious in its time, and a Service accepted of God, for they were single and upright to God, and worshipped him in his own Spirit, and his living presence was amongst them, and the Light of his Countenance did shine upon them, and their hearts were made glad, and rejoiced in him, and they offered up a living Sacrifice of Praise unto his Name: Then did Antichrist begin to work amongst them, and with his subtlety entered and prevailed over some of them, and through his deceivableness entangled them, and drew them from their obedience unto the Power in which they were gathered; then did those forsake the rest that in the Power were kept, & went out from them, and turned the Grace of God into wantonness, and made Shipwreck of Faith and a good Conscience; then Night came upon the Disobedient, and the Vail spread over them, and darkness covered them, and they lost the Life and Power of God, and went out from the Spirit and from the Truth, and so became false Apostles and Deceivers, holding the Form, but denied the Power, had the Sheeps Clothing, kept the Words, but inwardly ravened from the Spirit; And these Apostates who were gone from the Life and Power of God, and had lost the Leading of his Spirit, they turned into the Flesh, and joined to the Harlot, and committed Whoredom, and generated in the Flesh, and conceived a false Birth, and in their own strength brought it forth, and it turned a Persecutor of the Birth born of the Spirit, and exercised Dominion and Lordship over others, and sought to pervert the Right Way of the Lord, and to turn people from it; and after the Saints decease, who by the true Spirit were guided, then the false Apostles and Deceivers prevailed, and drew people unto their Way, which stood in the Form, out of the Power so that the people were covered with gross Darkness, and their minds blinded, that the things of God were not at all per-

perceived, then they sought out many Inventions, and made many Likenesses, and set up Forms, and every man's Way seemed right in his own eyes, and all became observers of their own Way; so set up the Kingdom in their observations, and all crying, that Christ was in that Way which they had made and observed. Now Christ beheld the coming of such, and exhorted to beware of them, and not believe them, nor go forth after them; for he declared that they were false, who shall cry him up in any observation, or set up the Kingdom of God in any such thing; therefore saith Christ, *The Kingdom of God is within you, Luk. 17.* So in this dark Night of Apostacy that was entered, people ran into Confusion, and did not understand one another: And when this glorious Day was lost that the Saints lived in who gave forth the Scriptures, and that people were gone astray, and erred from the leading of the Spirit, and had no union with the Life and Power that the Saints enjoyed, then they got their Words, and in the strength of their Imaginations, they set up a Way, and formed a Likeness, then centered in the Form, and refted there for Life; so was the *Light and Day of God* lost, and no *Morning* in them appeared, but gross Darkness was over them, and they did not like to retain God in their knowledge; then they went into the *Visibles*, and grew wise in the Letter, and read of the Saints Practice, and of their Worship, and laboured to form up some thing like it; and what they made and formed, in that they worshipped, and it seemed to be right in their own eyes. So they kept the Words, and with them stood cloathed, but were from the Life and from the Spirit, inwardly ravened. And this is *Babylon the Mother of Harlots*, where the Seed of God is in Captivity, & where people are distracted and confused, all tossed like waves of the Sea, and all unstable as Waters; and out of this the *Beast* rises, and his *Heads* and *Horns* appeares, and he opens his mouth in Blasphemy against God, and blasphemeth his Name, and his Tabernacle, and them that dwell in Heaven; And this *John* in his time saw in the spirit; and when the Beast had got up his Heads and his Horns, he began to make war, and to force and compel subjection to his Power, that all

right bow unto him, and receive his Mark; then did the world worship the Beast, and wondered after him, whose Names were not written in the Lambs Book of Life; and they that would not worship the Image of the Beast, was to be killed. And none was to buy or sell, but those that had the Mark, or the Name of the Beast, or the Number of his Name, Rev. 13. so came People under the Beasts Power in the Darkness, when they were raved from the Spirit in which they should have worshipped the Father; then they worshipped the Image of the Beast, and received his Mark, so turned against the Lamb and his Followers, and made War with them; that when any thing of God appeared which was made manifest in people, then the Beast rose up, and made War against that, and reached unto it with his Horns, and pushed it down; so the true Church hath been driven into the Wilderness, where she hath been through time and times, and dividing of times, and now is coming forth in the purity and glory of her Beloved, upon whose Breast she leans; and thus people have erred and gone astray from the Way of God, and have not known their part in that Life into which the Saines were gathered who gave forth the Scriptures; neither hath their Ears bin open to hear the teachings of God's spirit, which is manifest within them; so they have heapt up Teachers without them after their own ungodly lusts, and their ears have been itching after them, and they have built Houses for them, and called them Churches, and they have crept into them, and there have they led the silly Women captive, who have been laden with sins and divers lusts, and have been ever learning, but never able to come to the knowledge of the Truth, so hath the false Church and false Teachers spread over the Earth in the Night of Apostacy, and the people they have loved to have it so; these was liberty for the flesh, they could sit down in that Way, and eat, and drink, and rise up to play, and that pleased the carnal mind, and satisfied the affection and lust of the Flesh; and so haue all the vain Worships and Customs which people are this day worshipping in, who yet abides in Formes and Traditions, they are all come up since the dayes of the Apostles, and are often mens

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Traditions, and not after Christ; and the Conception of all hath been in man's Imagination, and hath been brought forth in his own Will and Wisdom; and so is a fleshly Birth, which hath ever persecuted the Birth of God; for man's heart adulterating from that of God in him, he goes into the Flesh, and unto the Flesh he joins and commits Vvhoredom, and brings forth a Child of Vvhoredom (and so have all Conceptions and bringings forth since the Dayes of the Apostles, been Bastards, and not Sons) then the Father that Begets, and the Mother that Bears, would have their Son to be set up, and they clothe him, and adorns him with fair coverings, that he may appear beautiful, and be beloved, & then would have all be subject to him, bow down, and worship him; and though all these Bastards differ much in their Likenesse, and cannot joyne, nor own one another, yet is their Conception all in one womb, and they all partake of one Nature; and that which makes the difference, is the Garment which they are dressed withall, in which they appear outwardly to the eyes of the beholders; and when the true Birth appears, they all take a part, and joins together, and conspires to kill him, and to cast him out of their Countrey; So doth all the Harlots Children stand this day, every one for themselves, and one against another, but all against Christ the Son and Heir; and not one of them by what Name soever known, that would have him to reign, but strives with him, and makes War against him, as hath been experienced in this present Age; So every one likes and loves their own best, and labours to cherish and to strengthen that, and would have it to have a Name and Power in the Earth; and this is the great Contention amongst all the Apostles, who Wars, and Fights, and Destroys one another about their Religion, they would all set up their own Birth, and would have that Adored and Woished, and if there be but a bowing unto the Appearance of it, they are satisfied with it, though the heart be in the Hypocrisie; but if any deny to Worship that which they set up, and cannot bow unto it for Conscience sake, then they are offended, and provoked, and so Wars, and Fights, and Destroys one another,

because their Image is not adored, nor their Birth worshipped, and all runs to the Scriptures for shelter, and from the Scriptures would prove their Birth to be lawfully begotten, and from that ground would have their Son Worshipped, or would have such as cannot, to be persecuted; And thus do all lye in Darkness, and in Confusion, in the Night of Apostacy, and understands not one another, nor knows not what they would have done for they being from the Life that gave forth Scriptures, their understandings are darkened, and they erre, and knows not the Scriptures, nor the Power of God, the Light not shining out of Darkness, nor the Morning having not appeared *in them*, they be still in the Earth, where Darkness covers, and are all *Wanderers* and *Vagabonds* in the Earth, and hath no part nor union with *Moses's Life*, the Prophets Life, and the Apostles Life, who had unity together in the one Spirit, and all walked in the manifestation of it, and so declared the things they heard, and saw, and tasted, and handled of, the Word of Life; and they knew the Son of God to be come, the same that was in the beginning, and their Understandings were opened by him, and then they knew him that was true, and was in him that is true, even in his Son, *JESUS CHRIST*; this is the true *GOD*, and eternal *LIFE*; *I John 5.* (Mark) the Son of God was come, the true Birth was born *in them*, and they knew him to be the only true God, and obeyed and worshipped him, and *in him* they had Eterual Life; and this they witnessed to be true: But who knows him not to be come that is True, they are not in the Saints Life, so runs into their Words, and gets their Words, and sows them together, and makes themselves Coverings, but abides in the Darkness, and brings forth that which is false, then searches the Scriptures for Words, to prove their Image a lawful Son: And this is the bottom and foundation of all professed Religions this day, centring in the Letter, and running thither for shelter, but are all from the Life, and out of that which is the sure Refuge and Defence; and though all these Births differ in their Form and Likeness, yet in the Ground one, and all nourished from one Root; and the difference is in their branchings forth, and appearances; for they

they reach to the Letter in their comprehensions and from that imagines how the Saints practised and worshipped; and then they adde their own Inventions and Conclusions concerning it; and so makes it up as a thing that is true, and these are divers in appearance; some carved out into one likeness and some into another; some appearing more excellent and glorious than others; and some being more painted with Scripture-words than others are; and so they make up the *Image* which *Daniel* saw, whose brightness was excellent, and the form terrible, the head of the *Image* was of fine gold, his *Breasts* and his *arms* of *Silver*, his *Belly* and *Thighs* of *Brass*, his *Legs* of *Iron*, his *Feet* part of *Iron*, and part of *Clay*, Dan. 2. (Mark) here was divers appearances in the *Image*; and some more glorious than others to behold, yet but one *Image*, and from the *Feet* unto the *Head* it seemed more excellent in shew, but all must fall together, for the foundation is in the mixture, and the little *Stone* cut out of the Mountain without hands it smites the *Mixture*, and brings down the whole *Image*, and in the fall of it there is no difference made from the *Feet* unto the *Head*; but the *Iron*, the *Clay*, the *Brass*, the *Silver*; and the *Gold* was broken to pieces together, and became like the chaffe of the Summer-threshing-floors, and the wind carried them away that no place was found for them; and the *Stone* that smote the *Image*, became a great Mountain, and filled the earth, Dan. 2. 23.

Hear, O BABYLON! for this is the Lord's Decree against thee this day, and all the Apostates that inhabits within thee; though many may be climbed up to the *Head* of *Gold*, yet they are part of the *Image* whose feet is *Iron* and *Clay*; and the little *Stone* will bring them down with the Rest, and they must fall and be destroyed before the brightness of his Rising who is come to fill the Earth with his Glory; and though Babylon be diverse in appearance, and there be many branchings forth in her, and that there is not an agreement amongst themselves, yet they differ not in the root, but all springs up from the heart that is deceitful and desperately wicked, which lieth degenerated from God, and the night of *Apostacy* spread over it; and the fruit that is brought forth by them hath one taste,

(18)

cause, and is all bitter, and no favour of the life of God is
felt amongst them : And though it be so, that all sorts and
sects profess God, and with their lips seem to honour him,
yet is their hearts far off from him; and their fear towards
him is taught by the precepts and traditions of men, and in
their works they are all found to deny him, and lies in dark-
ness and confusion ; some setting up, and some pulling
down ; some building, and some destroying ; So doth the
Inhabitants of Babylon dash one against another, and breaks
one another, and destroys one another about their profes-
sed Religion, and are all out of that which makes for Peace,
and that wherewith one may edifie another : So the Image
hath been made and set up, and all these branches put forth
since the daies of the Apostles, the Spirit of Truth being lost,
and people having run in the night of *Apostacy*, they have
been like blind men groping for a Way to walk in; and
when they could not find the Saints way, then in their in-
ventions they made wayes to themselves, and what they
made, that seemed right in their own eyes : So have all the
people a way and a worship, and in their own way their
hearts is most delighted, and in that they are best satisfied,
though it never bring them near to God, or to feel the re-
freshings of his living presence.

Now the **POPE**, & those that walk and worship with him, they have a way, and unto them it seems right as others do, and they strive and contend for it, and counts all Hereticks that differ from them ; and in their zeal to their way and worship, they make *Laws* and *Decrees* for to cut off and destroy such as cannot own their way, and walk with them ; and the **Pope** challengeth the first place in Government and Power, as to those things that concerns Religion, and sets himself over all, and sits as a *holy Father* and Head of the Church, and institutes and orders what his will leadeth him to, and that he sets up in practise and profession ; then unto that must all bow, or draw his displeasure upon them, and he concludes something from the Scripture that may be a ground for him in his practise ; imagining that he is as *Peter was*, and hath power as *Peter had*, and sits in *Peters Seat* to rule, but

but is not found in Peter's life, so an earthly carnal man, dark and blinde, not perceiving the things of God, and is far off from that in which Peter had power to bide and loofer; so fits in a-decked Beast in the pride and haughtiness of his heart; and in that rules over people by the might of his earthly powers, which Peter never did; so the thing he maketh to himself, and sets up a likeness, out of the power, and the form is practised, and a Will-worship performed, and in that is the Pope with his people satisfied, and thinks that they do God service, but are found in the degeneration and alienation from the life of God, and the in dark night of Apostacie, where the mystery they cannot perceive, so in darknes walk, and know not whither they go, because that darkness hath blinded their mindes.

2 And from the same Root another branch springs up something higher, and is called *PRELACY*, whose birth is conceived in the same womb as the other, and brought forth in the same strength, and they flye to the Scripture no up-hold that part of the *Image* which they bear forth, and from the Scripture they would prove their's a lawful birth, having read of *Bishops* and *Church-order* of *Prayer* and *Preaching*, of serving and worshipping God, and in words they deny the Pope and his practices, and cannot joyn, nor own his Birth to be lawfully begotten; yet there is none nearer in the brotherhood, nor none more like in their form and appearance; but are all in darkness, and neither knows nor understands one another, though children of one house; so they live in strife and contention, warring and fighting about their likenesses, because different in form, and neither of them a true birth; but lye in darkness, and under the shadow of death, where peace they know not.

3 And then another branch puts out something above either of these, and is called *PRESBYTERY*, and they make a great noise with the Scriptures and Form a great Likeness, and bears forth a higher part of the *Image*, and they contend more earnestly by how much they have a fairer shew; and they would have their Son to rule overall, and would have all compelled to fall down, and worship their

their likeness which they set up, and profess to a conformity under penalties, and punishments; and they have Scripture to turn unto, by which they would prove their Birth to be the onely childe; so they plead their call to the Ministry lawfull, because they read some were ordained by the gift of the *Holy Ghost*, and by the laying on of the hands of the *Presbytery*; and they ordain *Elders* and *Deacons*, and *Officers* in their order and practise, having read of such names in the Scripture; and they contend against *Pope* and *Bishops*, and those Names, and cannot own nor joyn with them; but wars, and fights, and destroyes them; and so *Babylon* lyeth in darkness and confusion, and yet in the ground ones for the *Presbyter's* Branch is from the same Root; and his birth conceived in the same womb with the *Popes* and *Prelates*; and no difference but in the likeness made to themselves; for they be all in darkness, and from that which was in the beginning, and doth not know a part in the life which the holy men of God enjoyed, and from which the Scriptures were declared.

4 Then springs up another branch over all these, and is called *INDEPENDENCY*; and these have something like a form of godliness, and their Birth appears more glorious than any of the other, but is not the true Son; and though in many things they be separated, and differs from them, yet in others they joyn and consent unto them; and these bear but a higher part of the Image, by how much they have more of the form of godliness, and are more zealous in their practise and professed worship; and these do not so much strive after Compulsion, as some others do; though they would set up their Son as Chief, and would have him adored and worshipped above all; and they cannot own neither *Pope*, *Prelate*, nor *Presbyter* in their practise, but seperates from them and gathers into more particular union and fellowship together, and they run to the Scriptures to prove their Birth lawful, and their practise warrantable; but are with the rest in darkness, and in confusion, degenerated from the Power of God, by which all things were made, and knowes

knows not the life of *M. D. 3. the Bishop, and the Apostles*,
 but *Shan* glorified and decked with their words, and there
 seem to be something, and to stand above others in their
 show of godliness, and Will-worship, but knows not the
 life revealed, so their strength lies in the letter, and what
 the saints have declared who were in the power of God re-
 demped, That they build upon as their foundation, and in
 their imaginations, produces in some things as they read
 the saints did, and there they rest satisfied, and contented
 with their present fancies, and conclude to themselves a be-
 lief in Christ, and apply his promises, and what he did
 for them in that body that suffered without the gates of *je-*
rusalem, and by his death and offering all things is accom-
 plished for them, and no sin shall be ever imputed unto them
 though they live in it, and through his Mediation and Inter-
 cession for them, as he is at the right hand of God at a distance
 from them, they believe that they have access to God, and to
 the Throne of his grace, and are accepted of him; and yet
 they neither know God nor Christ, nor the place where they
 say he sits at the right hand of God, and upon confession
 made of this belief, and if there be something of soberness in
 people, that they do not appear openly profane, such they re-
 ceive into fellowship and brotherhood, when the birth of God
 lies oppressed under the pride of their hearts, and no fellow-
 ship with God, nor one with another in the life of God, then
 they break bread together, and calls it an Ordinance of Christ,
 and meet together, and speak and pray in words, which is a
 branch of the old Root, and a higher part of the *IMAGE*, seem-
 ingly more glorious, and this is the faith which all people in
 words wil confess as they do, and doth not at all differ from the
 faith of the *POPE*, the *PRELATE & PRESBYTER*, all confessing
 faith in Christ, and a hope to be saved in Christ, and that he hath
 satisfied for all sin-pass, present, and to come, and in the life to
 come they shall obtain eternal salvation by Christ, and this is
 but the same which all will acknowledge in words, and differs
 nothing in the ground from the faith of those they are separa-
 ted from, but branches forth of the same Root, and all their
 practise springeth out of the same ground, and is the *Harpers*.

Childe, though dressed with a mixer. Containing certaine
 Another branch there is which makes up the figure of the
 Image; and branches forth from the old root, and is called
 BAPTISTS, who have formed a birth fair in shew, and is seem-
 ingly more glorious than any of the other, and they are also in
 strife and contention about it, and they flye to the Scriptures to
 defend it, and to provide to be the lawful Childe; and because
 they read of some that went into the water, and were baptised,
 they observe and do the same, and reading in the Scriptures
 that there were some who met together, and exhorted one an-
 other, and were edified and comforted one in another, they ob-
 serve and do as near as they can what they read of the Saints
 practise, and so conceive a birth in the same womb, and
 brings it forth in the same strenght as others do, and in the
 ground it differs not, and concerning Christ and salvation they
 are of the general faith with the other parts of the Image,
 and many of them have the strongest confidence in it, and
 contends most earnestly for it, being in their minde per-
 swaded that Christ hath satisfied for all their sin, and hath recon-
 ciled them unto God though they be sinners, and by him they
 hope to be saved after this life is ended, and so are set down in
 a carnal security, and rest at ease in the formality, and are
 strangers to the quickning Spirit, and the faith that they have
 made is not held in a pure concience, but is conceived in the
 heart that is degenerated and corrupted: So people being from
 that of God in them, which he makes manifest unto them, a
 god of this world rules over them, and blindes their minde,
 that those things which are eternal they cannot perceive; then
 doth he lead for a beth their minde into the temporall, and they
 make beth thither, and opens their eyes to look at the things
 which are seen, and this is pleasing to the carnal minde which
 is willing to turn any way that it may escape judgement: And
 what was by the Saints given forth, and appears in writings
 without them, that their life is in, and that they content them-
 selves, and all strives to set up their own Conectivings, and
 teach for Doctrine mens traditions, and minde not the mea-
 sure of God in themselves, but stretch beyond it in the com-
 prehension, and run into other mens lines and labours, and
 are

are all upon the ~~virgynroot~~, and in darkness and confusion
in their practices and worship; this from the crown of the
head, to the sole of the feet the Image hath no whole part in
it, but is full of perverseness and corruption, and every branch
rotten and deceitful, and no good fruit is found; for the bring-
ing forth of all is from the heart that is deceitful and cor-
rupted, which lyeth fallen and degenerated from God, and can
not bring forth any thing that is pleasing to him; or accepted
by him; for as is the root, so is every branch in its nature from
high to low; and through all these appearances there is not a
sound part found, but some of them abominable filthy, & others
have sealed the sore slighly, and are all out of the life & power
of God, and are all found wanderers in the night of A postle,
and in the darkness have taken the Whores Cup, and do drink it,
and received the mark of the beast, and do bear it; and this is
Babylon the Mother of Harlots, and the abomination of all
uncleanness, who hath held forth a *Golden Cup* in the night of
Apostasy, and hath through her Sorceries and Inchantments
bewitched many to receive it, and drink it, untill they have
been drunk with the Wine of her Pernication, and have com-
mitted Whoredome with her; that many children have been
begotten, and many Bastards brought forth of flesh and blood,
and of the will of man, which is the birth that persecutes the
Son and Heir: And unto all those is the Cup of Gods indigna-
tion poured forth, and they must all come under the severity
of his Judgement, because they are Bastards and not Sons; for
these adulterous births have provoked the Lord, and grieved his
Spirit, and he hath long forborn, and spared: But on *Babylon* he
will be avenged, and all her Brats and Children he will dash in
peices in the fiercenes of his anger, and not one of them must
stand, though never so seemingly glorious, for the day is come,
and the true Birth is born, whose right it is to Reign, and his
glory he will not give to another, nor his praise to graven
Images, he is the Son, and in him is life, and his life is the light of
men; all must bow before him, and all that is contrary to him
must under his feet be troden down; for unto him alone be-
longs the issue from death, the same that was, and is, and
is to come, Everlasting, Powerful, God over all for ever and
ever.

Hear ye wise, and consider ye prudent of the world; is not this your Way? and, Is not this the fruit of your doings? Do you not walk in darkness? and are you not building in your imaginations, and setting up your own inventions, and uttering forth likenesses? and, Are you not from that which was in the beginning, and from the Saints life? and, Do you not want rest and peace to your souls? Be stayed, and feel Gods witness in your own selves, which will return a true answer in your own bosomes.

And now a few words of tender Counſel from the Lord God unto you all, that you may see the form of the Image, and how uncomely every part of it is, that you may not love, nor delight in it any longer; for the Lord will destroy it together, and the little Stove cut out of the Mountains without hands, will dash it all in peeces, and there will not be a man upon the earth found to save or uphold any part of it.

So all watch to see Morning that the day may break upon you, and the Light shine out of darkness in you, that your eye may look into the Glass of Righteousnes, the pure Light of Christ in your own consciences, and then you may behold both the ill-favoured, and Well-favoured Harlots, and what Image you all bear, and what Cup you all drink of, and what Mark is in your foreheads, and if you be diligent, and incline to the Lords Counſel, and hearken to his wicnes in you, your understanding wil open, and you will see to the beginning, and know that which was before imaginations, or any inventions was found out, and you will come into unity with the Saints life; and know every word you utter forth to be spoken in the life, and all flesh silent before God, and so will your gatherings be unto Christ, who is set up for an Ensign, that all may come unto him and be saved; and you will feel his lisen in you revealed, and in his face behold the express Image of the Fathers glory, and his Power he will make known in you, and baptize in the death, and every formed fleshy birth that exalts it self against him; and he will save you as you in him believe, and redeem you from your vain conversations which you have in the world, and give you life and peace for ever.

switnes, blaw air to assyng my selfe for hys silvynself
 nowe & I speake unto you all as I am a true man
 agayn me, vngayn somtyme sene hym silvynself alwayz
A few Words of tender Counse unto the
ROPE, with all that walk in that way, who are
 fressh shold be called **P A P E S T S.**

Hear and consider, you that set your selves on high, and boast in the Works of your own hands; you are weighed and tried, and your Way and Work is proved, and you are found to be out of the Sainte Life, and from the Scriptures of Truth; for the Lord spake by Moses, saying, *Thou shalt have no other Gods but me; thou shalt not make to thy self any Graven Image, nor the Likenesse of any thing in Heaven above, or Earth beneath, or Water under the Earth; thou shalt not bow down to them, nor worship them; For I the Lord thy God am a Jealous God,* Exod.20. Are you not found Transgressors of the Holy and just Law of God, making to your selves Likenesses, and bow down to them, and Worship them, and forget the Lord, who saith, *Thou shalt have no other Gods but me.* And are not these your Gods which you make to your selves, and set them up to Worship? And do you not adore them, and bow and cringe to them? And doth not this practise erre from the Scriptures of Truth, and from the Saints life? Where do you read that the Saints made *Images*, and set them up, and bowed unto them, and worshipped before them? Or did they pray unto *Images*, or make an *Image* of Christ, or of the Saints, and fall down before it, and pray unto it? Or did they ever *sprinkle Water* one upon another, and call it *Holy Water*? And did they ever pray by their *Bands*, and use *Crosses* and *Crucifixes*? And had they a **ROPE** to rule over them, and to order them in the Worship of God? Who first made *Cardinals*, and *Erys*, and *Nuns*, and erected *Abbyes*, and *Monasteries*? Who first set up Houses of *Wood* and *Stone*, and called them *Churches*? Are not you the *Inventors* of all these things which are come up since the dayes of the Apostles? Who made *Saint dayes*, and called them *Holy Dayes*? And who set up *Colledges* to make men *Ministers*? And who gave the *Colledges* their

their several Names? And who brought up *Yches*, and gave them to the Ministers madeas Colledges? And who made a Law to compel the payment of them unto such a Ministry? Who first brought up *Bread* and *Wine*, and called it *Sacrament*? And who first gave Power to the Colledge Ministers to communicate it unto People at certain *Times* and *Days*? And who first ordained that every Receiver of it from their hand, should give them *Impence* for so doing? Who first brought up those *Easter Recouerings*, and *Adiuersary Dyes*, and *Two-shilling Sermons*? Whether was this the *Saints* practice who lived in the *Life* and *Power* of God? Or are not all these things come up in the Invention since the *Spirit of Truth* was lost and ravened from? How will you clear your selves before the Lord, when he calls you up to the Bar of his Justice, to give account of your doings? How wil you make these things (with much more that might be mentioned) warrantable or lawful; seeing that the Scripture doth not declare of them, nor the *Saints*, who were by the *Power* of God *Redeemed*, and *Regenerated* into *newnesse* of *Life*, they did not live in them, nor set them up? From what Root then doth all these things spring? Do they not come up from the *Carnal mind* that is at enmity with God? And is it not the flesh that brings forth such a Birth as this? Have you not committed shameful Whoredom, and run into deep Fornication, who are so far degenerated from the holy *Spirit*, and from the *Scriptures*, that your Birth is not at all shaped or formed like unto that which is true? So that your Birth is conceived in the Adulterous Womb, and is a Child of Whoredom, and there is no Scripture to prove it lawful; Your building *Houses*, and calling them *Churches*, your setting up *Crosses* in many Townes, making *Saints* *Dyes*, praying to *Saints*, erecting Colledges, calling them *Christ's Colledge*, and *John's Colledge*, and such like Names, your making *Ministers* at them, and your giving them the *compt* part of Peoples *Excheare* to maintain them, and making a Law to compell it, with much more by you brought forth in the *Mid-Night* of *Apocalypse*. Have you not erred exceedingly from the *Scriptures*, and from the *Spirit* that gave the *Scriptures* forth? And so are neither found in the *Saints* *Life* nor *Practice*.

Therefore

Therefore be it, and hearken to the Lord's Counsel, and re-
 ject his rebuke; for it is near you to reprove you for your abominable
 Idolatries. Turn to Christ, for he is Truth, and there is no deceit
 in him; the Lord hath placed it in your Conscience to be a Witness
 for him, from which none can hide their Counsel, nor cover
 their hidden Thoughts, and Cease from your doings, and give o-
 vee making *Likenes*, and *Forming Images*, and turn to that of
 God in you, which the Inspiration cannot comprehend, nor the
Invention make any Likenes of. Bow down and worship it, and
 be subject unto it in all things; it is CHRIST the Power of God,
 the Heavenly Image, who is jealous of his Glory, and wil smite
 all other *Images*, and *Image-Makers*. For Babylon must fall be-
 fore him, and Antichrist, he wil destroy with the brightness of
 his appearance. Oh ye people, your Way is corrupted, and
 is now found right before the Lord, though you challenge the
 first place after the Apostles, and set your selves on high with
 that you call your Mother Church; yet the Lord hath found you
 out, and all your deceitful workings, and Whoredoms, and A-
 horinations, whither your hearts have run out of God's fear;
 that your Mother Church doth now appear, and is made mani-
 fest in this Day of God, to be MYSTERY BABYLON THE
 MOTHER OF HARLOTS, which hath made all Nations drunk
 with the Wine of her Fornication, and hath brauded forth a Golden Cup
 full of Abominations, by which she hath devoured the Nations. But the
 Day hath declared you, and your Work is seen of what sort it
 is, and it is not like the Saints' Work, who drunk of the Cup of
 Salvation. And thus have you spread your Skirt over the earth,
 and have polluted it with your abominable Idolatries, and have
 caused many to drink of your Cup of Fornication, and have
 bewitched them with your Sorceries, and the abundance of your
 Delicacies. But the Lord is rending your Skirt, and taking away
 your Covering, and your nakedness appears to your shame; for
 you are seen to the bottom, and your Root is the corrupted
 heart of the old Man in the degeneration, and you lie in the
 Fall, and in the Transgression, where not one doth good; and
 the Lord hath no pleasure in you, neither doth he require your
 Worship, nor your Offerings at your hands, but is weary of them.
 Therefore strive out of your Idolatry, and depart from it, for it is
 polluted,

poluted, and the Lord will suddenly come upon it, and destroy it with a sore destruction: And cease from your Crafty and Black-shiftings, and lay by your Stocks, and Wines, and Drifts; and do not use such Weapons to defend your Religion, for that makes you manifest to be out of the Saints Life, who never used such things to compel any to Conformity, or to punish such as differed from them in Practice and Worship.

Therefore all turn to that by which they were guided, and in which they walked and lived, the Spirit of Truth by which they were led into all Truth, and were kept from Idols: and as it is made manifest in you, wait to receive it, and then fight against Spiritual Wickedness in High Places, that sin and transgression may be cut down in your own particular, that you may live no longer in Pride and Haughtiness, Envy and Malice, Rioting and Drunkenesse, and such like filthiness, which you like to retain, and have a love to, morethen the Light that doth approve you for them, but all come to the Light, that in the Light your Minds may be ordered and exercised, and it wil gather you into a measure of the same Life the Saints enjoy, and raise your souls from Death, and it wil dash by all your Images and Beastly Births, which in the Earthly corruptible Wisdom you have formed and brought forth: and as you obey and believe in it, it will lead you to God, where Life and Eternal Salvation is obtained, and Peace and Unity is enjoyed and possessed forever. Depart from Vanity, and live.

A few Words of tender Counsel to the

PRELATES, with all that walk in that way,
and especially failed **PROTESTANTS**.

Behold your **W^t** ye People, and consider what is brought forth by you. Look into the GLASS of Rightcouncils, and see what Images it bears: Are you come to that which was in the beginning? And doth the Light shine out of Darknes in you?

Your **W^t** and **D^r** must come to **W^t**, and your **V^t** **C^r** must

must be seen of what force it is, for the Light maketh all things manifest : You deny the *POPE* and those with him in *words*, and you have got the Name of *PROTESTANTS* to be your Covering; but when your Works are brought to trial, they favour of the Popes Root, and your fruit hath both *one taste*, and your Births are *Simeon* and *Levi*, you are in the *Apostacy*, and in *Darkness* you abide, and there you wander from the Way of Truth, and then you make a Way in your Inventions, and set up a Worship in your Wills, and drinks of the *Whore* *Cup*, and the *Bastard's Mark* is in you ~~FOREHEAD~~: You have an Observation which you make to your selves, and you set up the Kingdom there, and the *Customs* and *Traditions* you walk in, which by the *Pope's Power* was first instigated ; and you uphold and maintain his Birth, which was nourished and brought up by him in this Nation of *England* when his Power extended over it, and his Skirts covered it, and you strive to preserve it, and to give more life unto it, and to set it up as a *lawful Child*, and so in your *COUNCELS* makes Laws to establish it, and to compel all to worship it, and do not consider from what Root it springs, or whether it be according to the *Scriptures* of Truth, or the *Saints* life; but you run in haste, & in your own Wills sets up what seems right in your own Eyes, and then make *Laws* to uphold it, and to compel all to be conformable to it, under penalties and punishment: And what have you more to say for your *PRACTISE* and *WORSHIP*, then the *POPE* hath for his ? Or is your Birth more like the Truth or the *Saints* Practice then his whom you seem to deny ? What Scripture have you for your *made-Church* of *Wood and Stone* ? And who first ordained it to be a *Church*, and consecrated it to be *holy*, and what Scripture have you for your *formed PRAYERS*, and your *LETTANTY*, and to make them up together in a *Book*, and call them *COMMONS PRAYER* ? Who first instituted *COLLEGES* ? And who gave them their *Names* ? And who first ordained that men should be made *Ministers at Colleges* ? And who first appointed *TITHES* to be paid to that *Ministry* ? And who first made a *LAW* to compel such a Maintenance ? Who first made and ordained *LORD-BISHOPS* and *ARCH-BISHOPS*, *Vicars* and *Curates* ? And who first divided their *BISHOPRICKS* and *Dio-*

cess? And how came they to rule over other people, & to make Vicars and Curates under them? How came up HOODS, and TIPPETS, and SHRPLICES? And who first ordained that Ministers should be clothed with them in the time of their Worship? And who first set up ALTARS and ORGANS, and made Singing-men, and Singing-boyes? Have you not found out many Inventions, and observe the Customs and Traditions which hath been brought in when Darknes over-spread? And so you are found to be out of the Saints life, and errs from the Scripture of Truth, and your Root is the corrupted heart of the old man, and your Likeness bears his IMAGE. Behold your Birth; Is it not after the Flesh, and a Child of Whoredom? It is not like the Form of that which was brought forth by the Saims that lived in the Truth, and worshipped God in Spirit and Truth. Oh! Arise ye people, here is not your REST, it is polluted, and God will destroy it with a sore destruction. Therefore come out of BABYLON, partake no longer of her sins, lest ye be destroyed with her Plagues! And be not violent towards others that God hath separated from amongst you, neither force or compel any people by a Law to conform to such a Worship, or bow to such a Likeness, or uphold such a Church, or maintain such a Ministry, least you draw Judgement speedily upon your selves. For BABYLON must be destroyed, and the Inhabitans thereof scattered, therefore doth the Lord visit in his Love, that his Seed might be gathered, before his Wrath take hold in Judgement; For God hath a Seed amongst you, which groans, and is pressed under your Corruptions and Abominations, and his Bowels yearns towards it. And in tender Love is this declared concerning you, that you may turn to the Lord in this day of his Visitation, wherein his Arm is gathering from off the Mountains and Hills, and bringing into the Fold of his Rest; for he is making haste, and cutting the Work short in Righteousness.

Therefore all fear before him, who is mighty to save, and mighty to cut down and destroy; and all incline to his Counsel, whose Word is near you, and secretly reproves you in your own Conscience for the evil of your doings; turn unto it, for that was in the beginning, and made and created all things, and saw that

that they were good. Hearken when the Word near you reproves you, and obey, believe, and follow it; for it teaches right things, and your understanding it will open, and bring you to consider the fruit of your doings, and let you see your practise and Worship to be vain; and it will lead you out of Confusion, Warring, and Fighting, and destroying one another about your Religion; and it wil bring you to know the pure Religion, and undefiled before God, which no carnal Weapon can either set up, or pull down: And so will you come into unity with God, and one another, and know the Rest and everlasting Peace that endures for ever. --- Be not high-minded, but fear.

A few Words of tender Counsel unto those called PRESBYTERIANS, with all that are walking in that WAY.

Hear ye zealous PROFESSORS, who are mounted up on high, and in your Imaginations stand exalted: What taste have your Fruit? And, what is the form of your Birth? For you must come to the proof, and the Tryal must pass upon you; the Light hath found you out, and makes you manifest, and you are seen to be of the old Root, though your Branch put out something higher; the savor of your Fruit is bitter, and the Form of your Birth is uncomely, your Work doth not answer what you seem to profess; you are run into observations, and are setting up the Kingdom in words, and make to your selves a Likeness, and would compel subjection to it: You have forgot the day of your Distresse, when many of you suffered under Compelling Laws, because you could not bow nor conform to that which you were convinced to be out of the Truth; and some of you passed through an Exercile in the Tryals, and stood in faithfulness according to the manifestation in that Day, and the Lord appeared for you, and relieved you, and gave you Dominion over your Oppressors; and you have had a time in which you might have done good; but the Benefit you let slip out of your minds, and did not like to regain God in your knowledge, but

when Prosperity increased, you greatly had need puffed up, and had no regard unto the poor, who walked in the fleyness that went before you, and handed forth in bitter Complaints others who were tender in their Consciences, and could not conform to your Inventions, as they had done unto you, whom the Lord removed because of Oppression; and your little finger became a heavier weight upon many, than the *Laws* of such as went before you; and then you began with your *Laws* to persecute such as could not bow to your *Image*, and it is just with the Lord to bring those over you whose Necks was once put under you, that you may consider what you have done, and repent before it be too late: For the Lord doth not forget the poor, which by you is oppressed, and shamefully extreated, who this day suffers in prison by your *Cruelty* and *Oppression*: Oh! what *Hypocrite* hath been in the bottom of you, and how deceitful and unfaulthul have you been unto God! who appeared for you, and gave you ease from your *Burdens*, and relieved you when you were afflicted under the *Yoke* that lay upon your necks, and raised you up, and set you over your *Oppressors*; and when Power was given into your hands, you turned your Feet into the same *Path*, and set your selves up in their *Places*, and exercised *LORDSHIP* and *DOMINION* over others; and as much *Cruelty* was manifest from you, as from those that you destroyed: And so you killed and took *Possession*, and lived in the height of *Pride* and *Vanity*: Doth not the Lord behold you and your Doings? And will he not be avenged upon such deceitful Workers? I tell you, yes, for he is righteous in all his ways.

Therefore be serious, and in coolness consider, and speedily turn to the Lord, lest he smite you, and there be none to deliver you: For though you deny both *Pope* and *Pretors*, and cannot own nor conform to their Practice and Worship, but war and fight against them, and cannot bow under their compelling *Laws*, nor join with their *Birth* which they bring forth; yet look into the *Glas* of Righteousness, & behold your own, & see whosoever he is, & whose *Image* he bears, for your *Births* are Children of one *House*, and conceived in one *Womb*, and born after the *Flesh*, and though a difference in the *Flesh* appears, yet the Root of

of living in the deceitful and corrupt hearts which lyes in the de-
 generation; but though you have cast off much of their Id-
 olatry, and Cut off many of their Branches, yet the ROOT is not
 changed; but there you meet in one, & your fruit doth favour of
 it: You layed by the name of BISHOPS, and pulld up Altars,
 and you reme the SURPLICES, and the Book of Common-prayer;
 you pulled down ORGANS, and layed by Singing-men and
 Boys, with many other things which then you belied to be
 useles in that service; and in that day you cried out for LI-
 BERTY, and your zeal was hot to carry it on, and there was in
 many of you an honest true desire after the best things, and
 your eyes were towards the Lord, and you prospered and pre-
 vailed; whilst you did the things that were right in the honesty
 of your hearts in the sight of God; but when ease came, you
 presently forgot the Lord, and his benefits, and began to set
 up your selves, and your own way, and branched forth in
 another appearance, and brought forth a Birth with another Form
 and Likeness, but receives breath from the same life: Did not you
 make a DIRECTORY, and in that formed your Birth as your
 wisdome invented, and made a way to your selves that seemed
 right in your eyes; Did you not make CLASSIS, and ELDERS,
 and DEACONS to have Rule and Dominion amongst you, and to
 be Chief in your Assemblies? And did you not bring people to a
 CONFESSION of what they believed? And were any to eat bread
 with you at that you cal SACRAMENT but such as were appro-
 ved by those Officers ordained? And, did you not thus become
 Judges of the Worshippes or Unworshippes of people to eat and
 drink with you, and either Received them, or Excluded them
 in your own Wills? Is not this a Brat that must be dashed in
 peeces, and the Son of the Bond-woman that must be cast out? I
 tell you yea, as certainly as others have been dashed in peeces
 and cast out, whose likenes you could not own to be true:
 And now behold whether you be not striving with all your
 Strength to uphold the life of that Root, from which you have
 cut off many Branches: Have you not been digging about it all
 this time, and have forced some Branches to put forth from it
 higher in appearance than those you cut off, and so you are
 found in the Whoredome, and drinking as deep of the Cup of

FORNICATION as those you war againe, and are in the
 dark night of Apostacy with them, all walking in darkness, and
 cannot behold in clearnes the Form or Likenes of one an-
 other, and so fight and destroy one another about it: And
 when you cut downe one thing, you give life unto another thing
 that springs from the same Root, and is of the same Nature, Why
 did you not pull downe the made CHURCHES of Wood & Stone,
 when you Rent the SHARPLICES, and the Book of COMMON
 PRAYER? Why did you not put downe COLLEGES-Mini-
 sters, when you pulled downe ORGANS? And why did you not
 take away TITHES from such a Ministry, when you pulled up
 ALTARS? What is the difference of these things, that you have
 taken away some, and spared others? Were you not commanded
 to smite AMALEK throughout, and not to spare any thing
 alive, but you looked after the best things, and regarded not the
 Lord; so you but put them out of their Houses, to take pos-
 session your selves; and what might be profitable to you, or ad-
 vance your glory, that you preserved and laboured to give more
 life unto it; for had you minded the leading of God, neither
 STONE-CHURCH, nor COLLEGE-MINISTER had been
 this day standing as in any seeming service for God; neither TITHES
 to maintain that Ministry, or any Impropriator whatsoever; but
 these things you spared for your own Gain & Glory, and have
 Invented how to Reform some things in Appearance, and have
 continued others as seemed Right in your own Eyes, as your
 CHURCHES, and COLLEGES, and COLLEGES-MINI-
 STERS, TITHES and GLEAB-LANDS and EASTER-
 RECKONINGS, with much more, which sprung up from the
 same Root, and of the same Nature as other Branches which you
 took away. How did you Reform that which you call Baptising
 Infants, you layed by the sign of the Cross which was made by
 a man called Minister in the Childe's Fore-head, and you layed
 by those called GOD-FATHERS and GOD-MOTHERS, and
 yet you continued sprinkling water in the Childrens Faces, and
 call it Baptisme, and say, You baptize them into the Name of
 the Father, Son, and Holy Ghost: What Scripture have you for
 this practice? Did not the Sign of the Cross, and sprinkling wa-
 ter in the Childe's face both spring from one Root? and neither of
 them

them can be proved Warrantable from the Scriptures of Truth; and you have layed by the One as unlawful, and continues the Other as lawful, and this you call REFORMATION. Are you not in the Midnight of Apostacy, who upholds such things in your Profession of God, which the Saints never practised, nor any Scriptures declare of such things being used by them? Who taught you to sing Davids Words in Meeter? and to call upon your Congregations to sing to the Praise and Glory of God, and to have a Clerk to publish them, and give them forth? Is this to sing with the Spirit and Understanding, and to make melody in your hearts to the Lord, who have not a Psalm before the Clerk give it forth, and then for all people of all Conditions to sing the Words, though they know nothing of the state of David, who Published the words from the sensibleness of his Condition, as then he was in when he did declare them; so they were true in him: but such as cannot witness David's state, you make them to sing Lyes in Hypocrisie.

And, who taught you to take a portion of Scripture, and call it a TEXT; and tell people, It is the Word of the Lord; and that they may finde it written in in such a Book, Chapter and Verse; and then raise Doctrines from it, Uses, Motives, Helps, Arguments, and make Applications? Is not this the Colledge Work? And have you not learned it there? And is not this the Philosophy and vain Deceit, which people is to beware of? Do you know the Scriptures, and the Power of God, you that are so wise in your own Eyes? Where is your Scripture for these things? Or did ever the LORD of LIFE and GLORY teach his Ministers so to Do as you are Doing at this day? You are from the Saints life, and in the old Root, and your Birth is begotten in Whoredome, and formed in the Inventions and Imaginations of the Old Man, and brought forth in the strength of that Nature, and the Lord's Controversie is sore against you, because you do in Words professe him, but in your Works deny him: Therefore Repent speedily, and turn to the Light of Christ in your own Consciences, and be not so wise in your own Eyes, but become Fools to your own wisdome, that you may be wise in the Wisdome of God, that your understandings may be opened to know the Scriptures, and the Power of God, For the Lord is

visiting the Nations in this day of his Mercy, and his love reaches unto you, and with a measure of his Spirit he doth Reprove you, and secretly discoveres unto you the intents and thoughts of your hearts: Turn when Reproof comes, and have it now, for the Lord's Love is rendered to you in that which doth Reprove you, Hearken to it, that you may be Converted and Healed, before the Door of Mercy be shut, and no place of Repentance can be found, for the Lord bath a Seed to gather from amongst you, that cannot live long with you; such is the earnest desire after life in many this day, & whilst it is called to day let none behard, but all wait to receive from the Lord in tendernes, that his Spirit may guide and lead you, which is manifest in you, and that the fruits thereof may be brought forth by you, that LOVE and PEACE, and GENTLENES may abound amongst you, that WARRING and FIGHTING, and DESTROYING one another may all cease, that the Sound of the TRUMPET, and the Alarm of WAR may not be heard in the Land, but that you may be gathered and united in the Spirit of Life, where no Confusion, nor Distraction is, but perfect love and peace for ever:—Turn to the Lord, and walk in the way of Understanding.

A few Words of tender Counsel unto thos called INDEPENDENTS, with all that walk in that way.

Hear ye Wandering ones, who upon the Mountains are scattered. You are tossed up and down, and driven to and fro in the Cloudy and dark day; something of the Morning did once appear unto you, though you knew it not, and in the Dawnings of the light which in you did begin to shine, your understandings were opened, and you beheld the Formes and Practices, and abominable Idolatries which were come up in the Darknes, and a true tendernesse was raised in you towards the Lord, and a yearning there was in you to enjoy his presence, and you depassed out of the Idolatrous wayes and worship, & could not joyn

joynt with them, nor own their Customs and Traditions which
were set up, but separated from them, and gathered into a
more particular and private Fellowship to wait upon the Lord; &
and in this tenderness abiding, and you kept in the fear to
wait, and the Visitation of God did break upon you, and his
Love did open unto that which breathed in you, and this was a
good Day unto you, and you were sweetly refreshed in it.

But behold how you have err'd, and from the Lord are
gone astray, and betrayed the Innocent Life; you were not
faithful unto God, nor did not sink into his Counsel, that his
Arm of Power mighte have wounded the Head of the Trans-
gressor, & smitten him down into the Death, & buried him
under the Judgement for ever; you fled from Him when you
should have joyned unto Him; and so never came through the
Gate of Death, to obtain Life in the Resurrection: But you
reached forth with that Mind which should have come to
Judgement, and with that Mind comprehended those things
which in the Day of Tendernesse were opened to you in the
Light; then did you enrich your selves, and grew Wise, and
Mighty in Skill and Knowledge; and you decked the *false*
Birth with that which God opened to you in the Day when
you breathed after him in the unsatiatedness of your Minds,
& were in the true hunger, and in the sensibleness that you wanted
Bread; so you betrayed the simplicity, & delivered it up into the
hands of the subtillity, under which it lies in Captivity, and
 sorely oppressed and afflicted; and so you err'd from the LIFE
which was near to be revealed in many of you, and lost the
WORD, and drew back again, and ran into the words, and
have got the words, and with them stands filled in the earthly
mind that fled the Judgement, and there you are lifted
up, and exalted above the Witness of God; and the *false*
Birth hath beautified it self with the Saints words, and sits in the
Temple as God; for you sought out an easier Way then that which
God hath prepared, and drew aside for self-safety, and denied
the Cross, which the Light leads all unto that abysse in; So you
never entered in at the strait Gate, to know the *eternity* slain,
which would not have the Life to reign; but you got up in the
Knowledge, and grew wise in the Comprehension, and
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branched forth in a shew of Godliness, and in your own Wisdom brought forth what you conceived might be the nearest to the Saints Practise: So a Birth you formed in the deceitful heart that is corrupted, and lyes degenerated from God; and though you be in some things seperated and more particularly gathered in appearance, yet do you lye mixed and confuled with the rest of Babylons Inhabitants; you can go to their named Churches, and hear their Colledge-Ministers, which are made by man contrary to the Scriptures of Truth; so you are in the *luke-warm state*, neither hot nor cold; and your Garment is *party-coloured*, and it is neither *Night* nor *Day* amongst you: for you are run into the *many inventions*, and drinking of the *Cup of Fornication*, and are joined to the *Harlot*, and committs *Vvhoredom* with her, and brings forth a Birth that is after the *Flesh*, which cannot please God; so hath the old Enemy deceived you, and betrayed the innocent Life which once breathed in you; and you are seated and centered in your Form, and there have your dependance for satisfaction, and you flye to the Scriptures to prove your Birth to be lawful; and you have got Saints Words, and in something appear as they did in Practise; and you can say, *That so you find it written*; and so did the *Saints practise*, and so do you; but you want the life which they were born into, thorough the working of God's Mighty Power, and in which they declared the *Scriptures*; and if you could perform all that ever you read concerning their practise, and be not come into their life, it will not be owned of God to be a true Worship and Service, though they in what they did, were accepted and rewarded: And none upon the Earth can understand the *Scripture*, without a measure of that life from which it was ministred. And so have you erred for want of knowledge, because that darkness hath blinded your minds; and though much you profess and boast of high things, yet your *Deeds* testifies against you, even as others do, from amongst whom you are gathered in your Worship; you are vain and light minded, foolish jesting and idle talking abounds amongst you; you are high minded, and lifted up with a perfect *Tincture of Pride*; many of your hearts are after Covetousness, which doth

doth not become a people professing the Knowledge of God: These things are not charged upon you to upbraid you, or to boast over you, but that you may come into stayedness, and soberneſſe, and brimbleneſſe of mind, that when God's Witneſſe smites upon you, and reproves you for those things that be evil, you may be ſenſible of its reproof; for the Light of Christ which is pure, it doth not conſent to, or allow of any ſuch things, but reproves them without reſpect of persons; but you are ſo lifted up in your vain minds, that you are not ſenſible of it, neither have any regard unto it; ſo you delight in the thing, as if it were a Priviledge purchased for you by Christ, whose Name you profefs; and you can plead for your Lightneſſe, and ſay it is your Liberty to rejoice and be merry; and your Covetouneſſe you can call it Carefulness and Providence; and your Pride you can put it upon your Quality and Ability: So hath the Enemy vailed you, and drawn you from the Spirit of Life which doth certainly reprove you in your own Conſciences for these things; and thus the Enemy doth lead you out of God's fear, and into vanity, and then ſeeks a fair excuse to cover it; but you are found to walk after the flesh, and satisfies that part, with all the affections and luſts of it; and the Witneſſe of God is not regarded by you, though it be alwayes near you, and in your ſecret Chambers with you, and often ſmiting you, and reproving you; yet you are ſo high over it, that you do not heed it; nor when it calls, you hearken not to it, but run in your own Way, and follow your own Wills, and the imaginations of your own hearts, and slight the Day of your Viſitation, and the sweet tenders of God's Love unto you in the Light; for he waits to be Gracious, though you be Careleſſe, and his hands are ſtreched forth ſtill, that he might gather you, and do you good: You are a People whom the Lord ſtrives with, though you have rejected, and slighted, and grieved his Spirit; yet is his tender Mercy open towards you, and the Arm of Salvation he reaches to you, that into his own House he may bring you, and there deal forth Daily-Bread, and give you Water of Life freely: I travel in Spirit for you, and the Love of the Father reaches to you, and I know from the Lord, that there is an unsatisfied Cry in many of you

who want the Bread of Life, and Water of Life to refresh your Souls : And when you have received that which you call your Ordinance, and have eaten and drunken of the Temporals, you want that Meat which endures to everlasting life, and something in you that hungers and thirsts after the enjoyment of that. Oh ! there is a Seed amongst you that must not dye in Egypt, nor alwayes groan under Pharoah's Power, but must be redeemed by the outstretched Arm of the Almighty; His Love draws near you; the Morning springs fast upon you : A-W-A-K-E, and behold what God is tendering to you, hasten to it, and lay hold upon it; look not abroad, but come within, and feel it near you, that you may know the Power to save you, and the Arm that is stretched forth, to redeem you, and the Manifestation of God's Spirit within you, will be strength and safety for you; and as you turn unto it, obey and believe in it, it will not leave you, nor forsake you, but will be a present help unto you in the needful time; and in the patience waiting, the DAY will break, and the SUN of RIGHTEOUSNESS will Arise, and the thick Clouds and Foggy Mysts that darkens your understandings, will vanish away like the Morning-Dew, and the brightness of his Rising will destroy ANTICHRIST, which so long hath been exalted in you; and all the loftiness and haughtiness will fall before him, whose appearance is glorious.

And thus doth he manifest himself, and makes known his Eternal Power in the hearts of all that wait upon him in the Measure of his Light, and carries on his Work prosperously in his own hand, cutting down, and sparing not whatsoever stands in the heart contrary to him, and would not have him to Reign; and his Works declares that it is he ; for he works Faith in the heart, and reveals Truth in the inward parts ; and so becomes the Author of Faith, and of eternal Salvation; and the Mysterie of this Faith is held in a pure Conscience, where his Arm hath been working, and purging, and purifying: And as you give up to that Measure of LIGHT in your own Conscience, and wait to be guided and led by it, and exercised in it, you will know CHRIST revealed within you, whom you are looking for without you, and puts his Day far off from you; And so you live

live in ~~want~~ of him, and know not how to come to him, nor the place where to find him ; but live in the Dreamings and the Night-Visions ; and have a talke of him, and what he hath done for you ; and so spend your precious time in slumbering and dreaming ; but do not behold the Light of his Countenance, nor feel not the Joy of his Salvation, nor drink not at the Wells thereof : Now wait to feel him in the Light which makes all things manifest within you, and when he draws near unto you, receit him not ; if you feel an evil thought discovered, that is his appearance that makes the Discovery ; then do thou sink down to that which makes manifest, and be still and quiet in thy mind, and in the stayednes wait to receive him ; and thought it seem but a little thing in its first appearance, do not thou despise the Day of small things, nor cast behind thee the Grain of Mustard-Seed, because it is a little one ; but wait to know the glory of the Day, and the branchings forth of the Grain of Mustard-Seed, until it be grown up, and spread it self overall.

The Lords Love freely opens unto all you that in tenderness and simplicity thirsts for his living presence ; and for your sakes planness of speech is used, and God's pure Truth opened, in the Life of his owne Spirit, that you may come and partake of the Riches of that GRACE and MERCY which from the FATHER is revealed, and appears in you all ; that you may truly know the benefit that is in the Lord of Life and Power, and feel his Eternal operation your Consciences to purge, and your Hearts to purifie, that you may have fellowship with him in the everlasting Covenant of Peace, and know the Blood of the Covenant to take away your sin, and to pardon your Iniquity ; and so the Redemption through his blood you wil feel, and the forgiveness of your sins according to the Riches of his Grace : And this is unto you from the Lord God Eternally moved, who breaths after Life, that you may Arise, and follow the Leadings of God into his own House, and from his Hand receive your Daily-bread, and drink of the Water of Life freely, and this will satisfie and refresh you, and daily renew strength unto you, to follow the Lord God in the Light, in all obedience and faithfulness

ness, without any weariness or faintness; so will the Lord God receive you, and be a Father unto you, and make you Sons and Daughters, and give you an Inheritance amongst the Saints in Light, who are justified by Faith in Christ Jesus. --- Be swift to hear, and slow to speak.

A few Words of tender Counsel unto the BAPTISTS, with all that walk in that WAY.

Hear you separated ones, who have set your selves in the Highest Seat, and whose Branch puts out over all the Branches of the Tree; you are beheld, though you be climb'd high, and your Work is seen of what sort it is; you must come to Tryal, for your Work is not right before the Lord: Once did the Morning open unto you, and a Measure of Light out of Darkness shined, and a sight you had of something which was out of the Truth, and beheld Babylon without you in Practice and Worship, and saw her Merchants that traded in her, and could not for Conscience-sake Trade with them any longer, nor buy their Merchandise any more; but you separated from them in Practice and Worship: And that which made these things manifest to your Understandings, was Light, and it was near unto you, though you were but little acquainted with it; you had Clearness in sight through Forms and Traditions then in practice amongst men, and something opened before you, that appeared more excellent, and you did not onely depart out of that which was manifest to be out of the Truth, but there was also a true waiting amongst you, that you might come to enjoy living Bread, that something in you hungred for, and in that day a tender people you were, whilst the true fear was in your hearts placed, and in the fear you diligently waited, and were kept low and little in your own eyes, and you had fresh Visitations of God's Love, and felt that which truly judged the Abomination and Vanity which you beheld in the World, and you were

were convinced of the evil thereof, and could have no fellowship with them; and you cannot say in truth, but in that Day the Lord was near you, to have wrought his Work in you, had you inclined to his Counsel; and as you were kept in lowliness to wait, and met and assembled in God's fear, he was not straitned towards you, but did relieve you, and succour you in your wants, and had compassion upon you in all your needs : What *Hungerings* and *Thirstings*, *Breathings* and *Panings* were raised in the earnest for Life and Salvation ! And what a tender love was raised in many of you after the best things ! And how did you delight to walk in that Way which then was made manifest to you ! Was it not better with many of you in that Day, then it is now ? Consider soberly in the fear of God, and judge down the rash, wrathful Spirit which hath a Seat in many of you : Are you not gone from that in which the Lord did first visit you, and in which his tender Love was made manifest in you ? Was it any thing without you that first let you see your Way to be corrupted, and that brought you into a sensibleness of your want, and of your miserable and undone state without the Salvation of Christ ? Was this made manifest unto you by Reading or Hearing, or by the Gift of God's Spirit manifest in your own hearts ? How hath the old Enemy deceived you, and drawn your minds into the VISIBLES, to look after and behold the things that are seen, and there tenders you Satisfaction, and so draws your minds from the weightier matter, and that which is of absolute necessity for all to know a part in ? And so you are cumbered about many things, and are got into the many Words, and there you are sucking your nourishment, and labouring to receive strength, and there have taken up your rest : What have you to live upon besides the Letter ? And what do you know of GOD and CHRIST more then what they declared who enjoyed his Life ? And if you say that it is sufficient for you to mind the Declaration, and to know GOD and CHRIST, as the Saints have declared of them ; then examine and try your selves, whether you be in the Faith in which they were made partakers of the Divine Nature ; for the words which from the Life are Ministered, will not give

give unto any a Profession of the Life, neither are they the WAY THAT OLE is, but they are a true DECLARATION of Him who is the WAY, TRUTH, and LIFE; and the Light being believed in, which from the Life is made manifest, it leads to the enjoyment of the Life from whence it comes; and then is the knowledge of the Light of the Glory of God revealed and known in the face of Christ, and the Understanding is then opened, and the Scriptures known and set in their right place; so that you have neglected the needful thing, which is but ONE, and have chosen the wrong part, and cumber yourselves with many things, having got the Saints words, and want their Life: You are daily cumbered in your minds about their Meanings, and know not what they mean when the Truth is spoken by them in plainness: So being from the WORD, you are from the Saints Life; the WORD that was in the Beginning, was their LIFE and they witnessed that LIFE to be the Light of men, and in the measure of that Life received, they gave forth the Scriptures, which none upon the earth can understand without Union with a measure of the Word of Life from which the words were Ministered forth: So that you are found to be amiss, and wandering in a way that doth not lead to life, and all that you have formed and brought forth is but the Work of your own hands, conceived and generated in the Earthly Corruptible part, which fled the Hour of his Judgement, and could not abide his coming in Judgement: So you never came to the Judgment-Seat, where the MIGHTY falls, and the LOFTY bows, where the EARTH trembles, and the HILLS melt, and all Flesh is put to silence; You did not wait in the Way, that in the Victory over the Corruptible you might have come to sift in the Incorruptible; but you started aside when Judgement came to be laid to the line, and could not abide such a Trial; so you fled it, and retained the Corruptible, and saved your life in it; and the Birth after the Flesh is feated over God's Witness, and that is the Birth you set up, and strive to make it fair and beautiful, and to enrich it with the choicest things, that it may appear beautiful unto men; and if you have but Scripture to speak, you are persuaded the thing is right, and yet to serve you in this case, you take unto you this principle also, that no man is good but one, and that is Christ, who has but one

(13)

So you carry on your practise on words, and set up your Kingdom in words, but you want the Power; and the Flesh never came into subjection to learn silence, but speak, though it be not permitted : And thus do you run in the many things, and cumber your selves with them, and labours to set them where they ought not to be; you would set the Words above the WORDS, and give them the Name of the WORD, and call them the Word of God, and in this you err, and knows not the Scripture, nor the Power of God ; for CHRIST is the W.O.R.D of God, and his Name is called so, Rev. 19. And the Words are not C.H.R.I.S.T, but a true Testimony of him. So amongst the Words you find how the Saints in some things walked, and what they practised, and then you strive to make that thing to your selves, and to observe it, and do it as near as you can : And here you are found transgressors of the just Law of God, who saith, Thou shalt not make to thy self any Graven Image, nor the likeness of anything: Now what difference is there in the Ground, betwixt You & the Pope, though in the appearance there seem to be such a great space ? And though you read of such things which the Saints performed, and in which they were accepted, if you want their Life, and make the thing to yourselves, you are found Transgressors of the Law, and comes under Reprof for doing that in your Corruptible Wills, which they had peace in, as they performed it in the Ineocruptible Life, and yet in the appearance no difference found in what is done : So you read that after they received the Word, and believed, they went into the Water, and were baptised, and you come to observe and do the same, because you read that some of them walked in such a practise, and you say you believe in Christ, and you receive his Word, and you go into the water, and are walked, and call it Baptism : And here is no difference found in the Likeness of the thing, but yours appears the same as theirs did, in the outward practise. But come up to trial, the Light makes all things manifest as they are, and doth not judge according to the appearance, but judges righteous Judgement; they did receive the Word, and they did believe, and some of them went into the water, and were baptised unto John's Baptism, and after that were baptised in the Name of the Lord Jesus, Acts 19. And then the Holy Ghost came on them,

(46)

and they spake and prophesied. Can you read the Scripture, & how
see your selves where you are? Who would be always swimming
in the Water, & would not come to the Holy Ghost and Fire, that
his Name you may know, in which Saviour is, and his Fan you
may feel, which in his own hand is placed, which purgeth the
Flesh from all sinnes, and prepares the Temple to exalt his
own Name in? This is the Baptism which they witnessed, who
in his Life believed, and in which they were baptized into his
Death, and there were buried with him, and so came to the
Resurrection, through the operation of his Eternal Power; you
are not come to know this Truth; but are satisfied with your
going into the Water, and coming out again, when neither fil-
thiness of Flesh nor Spirit is cleansed from you, but the polluti-
on still abides, and the Old Man lives in. And so you are short
of the Saints Condition, whose practise you pretend to follow; and
that Spirit by which they were baptized into one Body, you are not
found subject to; and this was not water that baptized them into Christ,
and by which they put him on; but it was the Eternal Power of
Life in which they were baptized, and in which Baptism Self was
buried, and all the Affections and Laws of the Flesh were destruc-
ted; and here was not Self standing in them; neither did they
make any likeness for that part to glory in; but judged it down
in the Power, and in the Power were truly baptized into the death
of the Corruptible Earthly part, and could no longer live to
themselves; and then was the entrance Ministered into the Fa-
thers House, where Daily Bread they received, which did re-
fresh the Immortal Soul.

Now because they were made Witnesses of such a state who be-
lieved & followed the Light, and denied themselves, & took up
the Cross in Obedience to the Leadings of the Light; and be-
cause in the knowing of the Power they declared it, and it is
written; Look this Minister satisfaction unto you to read it, or to
hear it, if you come not to partake of a Measure of the same life
which ministered pure refreshment unto them; and in the
strength of which they were constrained to minister forth again? Truly you may; for no satisfaction or refreshment can any
find, but in that life which the holy men of God were inspired
with, and stoled the Scriptures from; so all that you make to

you

your selves profits you not, how like soever you may make it
in the appearance to that which the Saints practised in the
Power: And is not this your present state, reading what the
Saints did, and you make to your selves the same as near as you
can, and in your wills perform it, and can make it to be near
in the likeness of that, which they in the appearance practised;
So you read some of them went into the water, and you go
into the water because you read it; and you read that they
broke bread together, and you do so, because they did it? Will
you not be found setting up the highest part of the
Image, and drinking of the Cup of Fornication, and committing
VVhoredome, and bringing forth a Childe of VVhoredom, and
a Birth after the Flesh? For you lye in the Degeneration,
and walk in the Night of Apostacy, and are not come to
the Regeneration, nor have no Knowledge of that VVater:
So the Old man you Retain, and live his life, and bear his
Image; and you never came to the Power which Crucifies
the Old man, and puts him off, and brings forth a new
Birth, which after God is created in Righteousness and true Ha-
lliness; that so you have not put on CHRIST the heavenly
Image, but are at enmity with him; and the Old man is stand-
ing, and you joyn to that which would not that Christ should
Reigne; And thus you profane him in Words, but in Works deny
him: And your practising that in your wills, which the Saines
performed in the life, will not make you stand approved
before God, nor justifie you in his sight.

Therefore depart from your Imaginations, & come to Gods
wtness in you, & waite the power of it to feel, to break down
your Images, and all the Carved VVorks, which your own hands
have made out of Gods Council, and which you have in your
earthly wisdome set up to worship; and set not your Post by
the Lords Post, nor mix your Work with his Work; but
ceale from your own doings, and be still, that the Lord may
bring forth his own Work, in his own time, according to his
own pleasure, that you may come through the gate of Death;
For verily there is not another Way for you to obtain eternal
life. And this is his Work whose Arm is Powerful to cut down
and destroy the Earthly and Corrupible part, and to Raisle up the
pure Immortal Seed which breathes after Life; so will you come to
the boynde His orisone. G 2

know the New-creature-state and the new-Birth born, which is not of flesh, nor of blood, nor of the will of man, but of God; and his appearance in you will testify of him, that he is the Son of God; and this is the true Birth whose Right it is to Reign, and under whose feet all the Harlots Children must be trodden down; let your Eye be towards him that his Appearance you may behold, and of his Holiness receive, that you may feel union with his life, and be transfigured into his Likeness.

So all you that have any tendernels, and groan under your heavy Tasks, minde the Lords Counsel, and obey his Teaching; Start not aside when Reproof comes, and hate not to be Reformed; for the day of your Visitation is upon you, and God is tender over his Seed that abides yet amongst you, and is scattered upon the Mountains with you, who breathes unto him, and can feed no longer in your Pasture: Oh the Bowels of Gods love that opens in this day to every Nation, Kindred, Tongue and People, that he may Redeem his Chosen that cry unto him, and give Ease to all the Afflicted ones who mourn for want of him! For this is the Day of his Everlasting loving kindness held sorely unto all people in the Light of his Son, that who will come unto him, & believe in him, may not perish, but have everlasting life.

Therefore all stoop down, and entitle your ear to hear, Do not continue climbing, nor build so high in your Inventions; for that is Babylon, and the ground of all Confusion; and from that lust of pride in the self-conceitedness arises WARS and CONTENTIONS, and there is no service for God, nor any thing brought forth in which he taketh pleasure, so all mind that which makes for peace, and that which leads into love and unity; for that is the Light of Christ, which is given of the Father to be a Leader unto you, and it is true, and will not deceive you; it is the DOOR that gives entrance unto life, which you have not found with all your climbing, but have been heightened far off from it. Therefore stand not exalted, but come down, and there feel the true Baptizer, which will not suffer an evil thought to arise in you, but baptize it down into the death, if you encline to his Counsels and the Fas you will feel in his hand, and his Power to purge the

the fleshe, and to gather the v^eheat into the Garner, and burn
the Chaff with unquenchable fire; and as you keep in the Pa-
genses, and wait in the Judgement, he will bring Judgment with
unto Victory, and bring you into the Courts of his own House,
and there minister to your want, and supply your need; for
the bread is in his own hand, and unto the hungry he deals
it, and at his pleasure he gives it; and if you wait in patience
to receive it, he will not let you want; for his compassion is
tender, and freely doth he give good things to those that
walk uprightly. So let not the feeble faint, nor the weak be dis-
couraged, but turn to the Light, and walk in the Light, and it
will lead you to the Cross, and bring you to the Judgement-
Seat, and through the Gate of Death; and will open the
Door into the Father's House, where there is bread enough (& it
is sure) & water that never fails. So will the Lord feed you with
the fatness of his House, & give you to drinke of the River of his
pleasure; and this is Meat and Drink indeed, which if you
wait to receiv, you wil not be in such want, & suffer hunger, as
many of you now do, who are from the seedings of God, and
upon the Mountains scattered, and there famished for want
of Bread.

And this in tender love is unto you, who have been in the
Water, and hath been rapped, and yet feel that you are not
Cleansed, but your Consciences are still defiled, and the weight
of corruption doth oppres you, and makes you go heavily,
and that keeps you from the enjoyment of life. You that are
feeding upon the whibbles which you call an Ordinance, and
yet cry for hunger, and are feble for want of nourishment, and
your strength ready to fail: Oh! Arise, Arise, Turn to the
Light of Christ within you, which is freely given of God unto
you, neglect it no longer, for it is the power of God unto salva-
tion to all that beleieve, and in him alone is treasured up all
good things; for he is the fulness, and he ministers in freeenes
unto all that wait upon him; and he hath enough for you all,
who will come that you may have life, and will plentifullly
give unto you, and cause you to feel his goodness in the land
of the living. Be not vainly puffed up, but in lownes wait to re-
ceive. A. 15. 8

*A few Words of tender Counsel to all the
Inhabitants of BABYLON.*

Hear, Oh ye people! *BABYLON* must be destroyed, and
and all the *Pride* of her *glory* must be spoyled, the Lord
God hath so determined, and no part of her Country must
be spared; for the Scourge is to pass thorough her Land, and
to find out *high* and *low*, *rich* and *poor*, who inhabits within her
Bordens, and to smite them and spoil them, that a dreadful
cry will be heard amongst them, all flying for their lives, and
none able to escape the severity of God's Judgement.

ATherefore all Arise, come out, make haste, who desires to
live; for destruction comes as a *Vast-mind*, and there will not
be a hiding-place found in *BABYLON*; for strong is the Lord
that judgeth her, and in one day will Judgement fall upon
her, and the Lord will make a full end concerning her.

Oh, my heart is heavy, and my Spirit sad, when I behold
the *Viol* filled, and how near it is to be opened and poured forth; the
Day hastens upon thee, Oh *BABYLON*! yea, sudden *Destruc-*
tion is coming *swiftly*, and in *flames* of Fire it will be render-
ed, and will take hold upon thee, and kindle within thee, as
Fire kindles in the midst of Tows; and who shall then stand
up for thee, or bring deliverance to thee? Not a man within
thee will be able to lift up his head to do any thing for thee;
for all hearts will fail, and all faces gather paleness, who are
found within thy borders, and thou must drink the *Cup* of
God's *Indignation*, because thou hast rebelled against him; for
thou hast been a *HARLOT* from thy youth, and hast deck-
ed thy self with costly *Ornements*, that thou mightest entice
Lovers to thee, and many have been deceived by thee, and
have been overcome to commit *VV*bordeon with thee, and many
Children are brought forth by thee, which are sons of thy
Whoredom; and these thy Children would rule in the Earth,
and would have all bow unto them, and strive amongst them-
selves who should be greatest: Is not this the fruit of thy womb
O *BABYLON*, that runs into all confusion and distraction,
and have no agreement amongst themselves, but would de-
stroye each other, and set most vnder *v*ous.

(31)

your and deli^re site another? And hast thou indeed dark thy
Children with ~~evil~~ ^{the} pride, and beautifie them with fair Or-
namentes, that they may be beloved because of their Come-
lines; in which they appear to men? Is not this *thy Witch-
craft and Sorcery* which thou hast spread byer the Earth in this
night of *Ages*? Hast not thou often decked as a *QUEEN*,
and thy Children like *PRINCES*? And hast not thou and thy
Children been the wonder of the World? And have
not all been subiect to thee, and bowed before thee, and thy
Sons Whoredome? And hast not thou handed forth a *CUP OF
FORNICATION*? And have not the Nations received it at
thy hand, and drunk so deep of it, until they have been made
drunk? What is this that thou hast done, thou MOTHER
of HARLOTS? Hast thou deceived all Nations, and made
them drunk, and then enticed them to commit *Whoredome* with
thee? Must not thou be done unto, as thou hast done unto
others? And must not thou be rewarded double for all thy
sins? I tell thee yea, for heis just that will tender unto thee
a recompence; and though thy Kingdome seem to be strong,
and thy City to be walled, and thou enriched therein with the
best things of the Earth; all this will not save thee from the hand
of him that pursues thee swiftly in Judgement: And though
thou hast gathered Nations unto thee, and hast many Mer-
chants that trade in thee, and they all with their strength
joyn together to save thee, yet thou must fall, and all that
strive to uphold thee; for *thy Ruine is near to come*, and the
wrath is kindled *against thee*, and ready to take hold upon thee,
and to destroy thee Root and Branch; that thy place will be no
more found; and it is the Lords long-suffering and patience
that hath spared thee from utter Ruine untill this day, and
hath not as yet cast thee off in the fierceness of his wrath,
with all those that are Inhabitants in thee: It is not for thy
sake that the stroak hath been kept off, but for his own
Name sake, who delights to save in his Mercy, that some of
thy Inhabitants might behold his patience and his goodness,
and thereby come to repentence, as some of them have done
who more once in the midst of thee, but his own arm reached un-
to them, and hath gathered them out of thee, and hath brought
his Sons from far, & Daughters from the Ends of the Earth; yea, from
all

all quarters of thy Dominion, hath the righteous God brought up a *Remnant*, who in thy Kingdome were once scattered and dispersed, and were amongst thy various Observations, and thy Forms and Traditions, where they could not finde a Resting-place; and there is yet a *Remnant* that God will not destroy with thee, who sit by thy Rivers, and neare; and it is for his Chosen sake that thou art spared unto this day; but God is making halte, the work to finish, and is opening the Eyes of many, who yet remain within thee, thy filthines to see, and thy abominations and wickednes to loath and abhor; and many will the Lord gather out of thee, who now sit in sorrow within thee, and waite to be delivered by the Arm of his Power, such doth he reach unto in his Mercy, and is drawing them out with the Cords of his Love.

So all people hear and consider, from the highest to the lowest, and let not this seem small in your eyes, though your wisdom may account it so, and slight it, and reject it as a tale that is told, and still make your necks stiff, and your hearts hard against the Lord, yet shall you all one day know that the Lord hath spoken it.

And all you tender ones that breathes after God, under what Form soever you do yet abide, or in what part of BABYLON soever your habitation is; Arise, come forth, do not delay, neither look behinde you, but make haste to the City of Refuge, that you may live; for the Lord with holds in pity towards you, and long hath he driven with many of you, but you have been slack in your obedience, and have not regarded the Lords Visitation, and yet doth he wait upon you, that he may save you, and shew mercy to you; and though you trifle and put off from day to day, yet is he striving with you, that you may not perish in Babylon's Ruine: Oh! do not delay any longer, lest he leave you, and depart from you, and you continue touching the unclean thing, and will not be separated from it; then he will certainly smite you, and none will be found to heal you: Therefore give up to the Lord freely; obey, beleeve, and follow the Light, that out of Babylon you may clearly come, and leave not a Hoof behinde you, and stick not in any part or place of her, though it seem never so glorious; for no part of her will the Lord spare in the day when he smites.

And

And all you whose delight is in BABYLON, and whose love is to her, and who are trading and making your selves rich in her, the voice of the Lord reacheth unto you, that you might come out, and be saved, for he would have none of you destroyed, therefore they who come under destruction destroy themselves, because they refuse to hear and obey the Lords Counsel. So let the inhabitants of BABYLON consider, and all her Merchants ponder the thing, for the time of desolation comes; yea, it is near at hand, he is making up his Jewels, and gathering the *Whore* unto his Garner, and when he hath finished, and his own pleasure is performed towards his Chosen ones, then will the storm fall upon thee O BABYLON; yea, fiery Indignation will proceed out of the mouth of the Almighty, and from the fiercenes of his wrath thou canst not escape; but sorrow will come upon thee as pangs upon a woman in travel; then WOE, WOE, WOE unto thee O BABYLON, thy Brats and Merchants and all thy Inhabitants who in thee have lived in pleasure, and have made themselves rich with Trading in thee, this will be thy portion (with all that belongs unto thee, and refuse to come out from thee) Weeping, and Howling, and Wayling, and Lamentation for ever; and this Cup must thou, thy Sons and Merchants receive from the Lords hand, who is just in his Judgements, and Righteous in all his ways.

FEAR and REPENT before it be laid ~~from your Eyes~~.

A few Words of tender Counsel unto all born of the Spirit, who walk in the way of Life.

HEART YE TENDER BABES, Consider what God hath done for you who had pity upon you, and bowels of compassion towards you when you were in a strange land, and when you were cast down by the Rivers of BABYLON and ~~now~~; it was his tender love unto you, & his own arm that he then reveal-ed to bring salvation to you, by which he hath redeemed you, as it is at this day how hath his work prospered since the day he called

called you to arise, and since he turned your faces Sion-ward, and became your Leader? He hath raised you up to praise him, he hath brought you forth to glorify his Name for ever: Oh ISRAEL, thy GOD Reigneth! Oh SEED of JACOB, thy King is beautiful and glorious! his Government is Everlasting, and his Dominion endures throughout all Ages; he is Risen to make all subject to him, and to make all bow before the Scepter of his glory; he is treading upon the high places of the Earth, and bringing the necks of all his Enemies under him: This is thy strength, Oh ISRAEL! and this is thy salvation, thou Seed of JACOB! God hath Ransomed thee in his love, and upon thy head is Songs of Joy: No Form nor Likeness can be made of thee, neither can the prudent of the world comprehend thy glory: Thou art over all Exalted, Thou art over all lift up and praised, thy Saints bless thee for ever, and all thy Redeemed ones gives glory to thy holy Name; all born of thee wait upon thee: O GOD of Jacob, our desires is to thee, and to the Remembrance of thy Holiness; Thou hast begotten us to thy self, and we are born to praise thee; in thy Power our safety is, and we have none to help besides thee; Thou hast brought the fleshly Birth under thee, and thou hast Raised thy own to Reign in Dominion: Oh the glory that in us thou hast Revealed! and the Eternal life which thou hast made us partakers of! What shall we say unto thee? and what shall we offer before thee thou Redeemer of our souls? we are before thee, O Lord, & in thy love we are overcome, and with a broken, & a contrite heart we offer up living praises which thou doest not despise: Oh! blessed be thy Name that accepts us in thy Beloved, through whom we have this boldness and access unto thee, in full assurance through faith in his Name that thou wilt not forsake us, but wilt preserve & keep us faithful with thee unto the end, and that thou wilt exalt thy Name in SION, and make it the praise of the whole Earth, this day: Oh! ye Mortuary in SION, why are ye cast down? And why do you go so heavily? Arise, suck the Breasts of your Mother ye tender Babes, and be strengthened; She is a Virgin, and never was defiled, nor never joyned unto strange flesh; lie down in her Bosome, and be comforted; she will nourish you by her Side, and carry you in her Arms, and dandle you upon her Knees, and

and make you stronger than all your Enemies; so let not your hands be feeble, nor your hearts faint, ye dear Babes born of the Immortal Seed, for the Lord is with you, and his blessing is upon you for ever, and all your Enemies must fall before you, and BABYLON must be given for the soles of your feet to tread upon, the Lord of Hosts will perform this: Therefore be ye all stayed in faithfulness, and let not any fears enter you, whatever BABYLON may Decree concerning you, but lift up your heads and rejoice, for this is the day of Israels Redemption; And look not at any Storm or Blackness, but wait for the shining forth of the SON of RIGHTEOUSNES, before the Glory of whose brightness all Clouds will vanish away, and be no more, for the Abomination must be set up, and for a time it must stand, yea and in the holy place where it ought not, these things must come to pass, but be not ye troubled at them, but look over them, and see to the end and Rejoice, for this will be the fall of BABYLON Head and Tail, in which she must be plunged into deep misery and sorrow, never more to rise, and this will be the day of SIONS Everlasting glory: Oh my Dear friends! Our God whom we serve, he is able to deliver, he is the same as ever he was to his own Seed, and the same Deliverance is wrought by his out-stretched arm, he appears for his Chosen this day, and of his manifold Mercies we have largely tasted: And when BABYLON hath made her Cup Ready, and begins to hand it forth unto the Lambs, and to compel them to receive it, and drink it, then will the Lord Appear and strike with astonishment the hearts of the furious, and make them confess to his Everlasting power, and to his People for whose sake he will Arise to save: Therefore unto him look from whence help comes, and feel his power to compass you all about, and his strength to gird you up, that none of you may be surprized with fear or doubting, but in the Immortal stand over all, and be Bold and of a good Courage, that BABYLON may know we cannot fall down and Worship their IMAGE what ever they can do unto us; and GOD, even the God of our fathers he will remember his holy Covenant, and Israel his Chosen, and though he may try us, yet will he never forsake us, but will stand by us to deliver us, that all may know we are a people saved by the Lord.

Oh! feel the purpose of your heart drawn in the Light to cleave unto the Lord, and do not depart from his Counsel; so will he make you able to stand unto the end, and will plentifully reward you in the Riches of his Love and Life, which is without End: And the God of Jacob keep you all; and the holy One of Israel be Strength and Wisdome to you all, that he may have the glory over all, who alone is Worthy, Infinite, Endless, Powerfull Father of life, Blessed for evermore.

Be not Fearful, but Believing.

A few Words concerning true Discerning and Judgement.

Now is Salvation come from the most High; and the God of Israel is over all; he is confounding the Wise men in their Wisdome, and destroying the strong men in their strength; he is breaking the Idols of silver, and the Idols of gold; and every carved work he is throwing down; and his eye beholds the way of every man, and he sees their work of what sort it is; he is the searcher of the heart, and he passeth by beholds the Intents thereof; hidden things he brings to light, and by the gift of his own Spirit he sheweth every man his thoughts, this is his perfect gift to every man, a manifestation thereof all men have, that they thereby might profit; and though a measure of this Spirit have a being in all, and makes it self manifest in all, and is the true Light that doth enlighten all that comes into the world, yet all do not receive it, nor come to be guided by it, so walk in the flesh, and cannot please God, neither can perceive the things of God, and what is performed by such as a Service or Worshipp to God, he doth not require it at their hands; and though they make many prayers he will not hear, for they have no union with his Spirit; and this tryes all people, and their works in a true Discerning, and gives true Judgement upon all according to their doings; and who have not this Spirit of Christ, they are none of his; but all that receive it, and have union with it, they walk not in the flesh, but in the Spirit, in which they

they see the *Shapes* and *Forms* of every *Image* and *Likeness*, and the *ground* from whence they do arise, and no false birth can have a *hiding place*, but from the least to the greatest they are discovered, and the fairest covering that any have cloathed themselves withall is seen through, and all the formed likenesses which appears this day amongst the Sons of men in what they do profess of God, they are all seen to be of the flesh, and their *Root* and *Principle* is of that part and nature that is earthly, from which no good thing can arise; and it brings forth a Birth in its own likeness, and of its own nature, which by the Spirit is truly discerned, and every work of the flesh is manifest to the Spirit, for the Spirit searcheth all things, and truly judges all things, for the Spirit is truth: And though this may seem in many of your eyes to be rash judgement, and you may call it so; yet it will stand a witness against all that are satisfying the flesh: For there is not any thing so hardly received as that I testimony that strikes at the life of another, and That which deals plainly and simply with all, and desires the good of all, That meets with the least entertainment in the hearts of people, but that which flatters, and cryes peace when the bonds of iniquity stands, that is a pleasing thing unto the mindes of all who walk in the flesh; and that which comes to rip them up, and discover their nakedness to their shame, that they kick against, and will not own nor receive it for truth; for there is not any people would come to shame for what they do; and that which opens secrets, and brings any thing to light, by which shame may come upon them, they turn against that and reject it, though the thing be really true which is witnessed against; and so there is no work of the flesh that would come under the Spirit's Judgement, though it be truly discerned and judged as it is, and the Discerning and Judgement stand in the truth; but those concerned in it will not own it, but cry out, Who made you a Judge and why are you so rash to judge, as if all were to be condemned but your selves? how do you know the hearts of people? and, why may not others be as right as you for what you know? So every Form and Likeness would save its own life by putting off the Judgement, as if none could discern it; and no false Birth that would have its nakednes to appear,

appear ; lest it should come to shame thereby : And thus people harden themselves against the Spirit's Testimony , which in it self is the searcher and trier of hearts and Reions , and none can hide their counsel from it . (Mark) Is not this the Judge that stands at the door and knocks ? Doth not he discern when evil rises in your hearts ? And doth he not there Reprove you ? What is it that you can hide that he findes not out ? what can you do in your secret chambers that he doth not know ? And what thought can you think amongst all your thoughts that he doth not discern ? And doth he not judge you in your own consciences if you have thought any evil or uttered vain words , or done any thing wickedly ? Will you deny this to be a true Discerner , and a Righteous Judge ? Be sober , and there is a witness which you may feel in your own selves to answer to the Truth declared , and all that have received the Spirit , and are born of the Spirit , they have an understanding given them , by which they are able to Discern the flesh , and all the works of it , and give true Judgement upon it without respect of persons , not judging according to the flesh , but according to the Spirit , and sees to the Root and Principle from which all things springs up and grows ; and they do not judge according to the outward appearance , but judge Righteous Judgement ; for such as Discern no further then what outwardly appears , and then judge according to that ; others from the same ground may draw as true a Judgement against them ; and here people are not to Judge , lest they be Judged , which is a place much alleged against true Judgement ; but who so Judges one of another , it is not in the Spirit of Truth which doth Discern through all Appearances , but it is in the flesh which cannot perceive beyond what doth appear : And so all the false Births give Judgement one against another , and cannot bear the Judgement of one another ; then they are provoked and angry one with another , and run into Confusion and Distraction , Warring , and Fighting , and Destroying one another about their formed Religion ; none being come to the Spirit that gives a discerning through what appears , and gives true Judgement in the ground ; but all born of the Spirit hath true union with it , and the flesh and the deeds of it is subdued under it ; and they are no more in the flesh , but in the Spirit ; and have received Christ Jesus the Lord , and walk in him ,

him, and are spiritual, and the spiritual man judgeth all things, and he himself is judged of no man: And whether you can receive it or no, you are all truly tried and judged not in the flesh, but in the Spirit; and your *ROOT* and *FOUNDATION* is seen and Discerned, and is not found to be that which was in the beginning, but that which the Subtilty generated since the beginning, and so doth he rule over you, and blind your mindes, that you cannot see, nor discern further then what appearst, and the mystery of the Kingdome is hid from your eyes; and you run into the Words with your carnal mindes and earthly Wisdome, and from what is written draw somethong to your selves, and form up a Likeness in your conceivings, and bring that forth in the strength of your own wills; and this is your Foundation, and the first Principle of your Religion, and so the *HARLOT* hath brought forth many Children, which in her Womb hath all been conceived, and yet are not formed one like another, but all differ in their Shape and Likeness, and then strive one with another, and yet are all Children of one House, and all of one Kingdome; but no Love, nor Unity found amongst them; but Envy, Hatred and Malice, and all one against another, and divided into Heads and Parties, which is an evident Testimony of the Ruine and Fall of your House and Kingdome; *For a House divided against it self cannot stand.*

Therefore come out of it, left it fall upon you, and utterly destroy you, and all come to that where peace and safety is; for God hath prepared a sure Refuge and Resting place for all that will come; and he hath gathered many into Unity, and perfect Peace therein, and they rest in his love, and are preserved in his power, and he alone is their Strength, and sure Defence; so hath the Lord made his Power known in this his day, and hath gathered a Remnant to that which was in the beginning, which was the Saints Life, and from which the Scriptures were declared, &c of which they all testified, that is now made manifest which the false Apostles ravened from, and many Sons and Daughters are come to glory in it; and this is the Spirit of Truth, which leads into all Truth, that cuts down Transgression, and Reigns over the head of the Transgressor, and doth discover clearly all the deeds of Darkness, which is come up since the dayes of the

Apostles

Apostles, and are practised by such as are in the *Apophis*; and this comprehends all, but cannot be comprehended of any; it is Pure, Everlasting, Unchangeable, and no Variableness there is in it; all that in it do believe, have found the Author of Eteral Salvation, and are come to the Wisdome and Righteousnes of God, and to the enjoyment of Eternal Life which is in CHRIST JESUS the Lord, whose Glory and Majestie is spreading over the Earth, and who is gathering a holy people to Himself, that in them his Praise may be shewed forth, who alone is Worthy, God of Gods, and King of Saints; who by all his Reueemed Ones is over all, Exalted, Magnified, and Praised for Ever and Ever.

THE END.